A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 11 Hud

PodQuran - Vol 11



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 11 Hud

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 11 Hud of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 11 – Hud, Verses 1-24

الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ١

أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ ٢

وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٖ مُّسَمّٗى
وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ
كَبِيرٍ ٣

إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤

أَلَآ إِنَّهُمۡ يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ مِنۡهُۚ أَلَا حِينَ يَسۡتَغۡشُونَ ثِيَابَهُمۡ
يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٥

۞ وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ مُسۡتَقَرَّهَا
وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ ٦

وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ وَكَانَ
عَرۡشُهُۥ عَلَى ٱلۡمَآءِ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۗ وَلَئِن
قُلۡتَ إِنَّكُم مَّبۡعُوثُونَ مِنۢ بَعۡدِ ٱلۡمَوۡتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ
إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧

وَلَئِنۡ أَخَّرۡنَا عَنۡهُمُ ٱلۡعَذَابَ إِلَىٰٓ أُمَّةٖ مَّعۡدُودَةٖ لَّيَقُولُنَّ مَا يَحۡبِسُهُۥٓۗ
أَلَا يَوۡمَ يَأۡتِيهِمۡ لَيۡسَ مَصۡرُوفًا عَنۡهُمۡ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٨

وَلَئِنۡ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ ثُمَّ نَزَعۡنَٰهَا مِنۡهُ إِنَّهُۥ لَيَـُٔوسٞ
كَفُورٞ ٩

وَلَئِنۡ أَذَقۡنَٰهُ نَعۡمَآءَ بَعۡدَ ضَرَّآءَ مَسَّتۡهُ لَيَقُولَنَّ ذَهَبَ
ٱلسَّيِّـَٔاتُ عَنِّيٓۚ إِنَّهُۥ لَفَرِحٞ فَخُورٌ ١٠

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ
كَبِيرٞ ١١

فَلَعَلَّكَ تَارِكُۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ
لَوۡلَآ أُنزِلَ عَلَيۡهِ كَنزٌ أَوۡ جَآءَ مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ وَكِيلٌ ١٢

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ
مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ١٣

فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ
فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٤

مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ
فِيهَا لَا يُبۡخَسُونَ ١٥

أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِي ٱلۡأٓخِرَةِ إِلَّا ٱلنَّارُۖ وَحَبِطَ مَا صَنَعُواْ
فِيهَا وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ ١٦

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ وَيَتۡلُوهُ شَاهِدٞ مِّنۡهُ وَمِن قَبۡلِهِۦ
كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحۡمَةًۚ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۚ وَمَن يَكۡفُرۡ بِهِۦ
مِنَ ٱلۡأَحۡزَابِ فَٱلنَّارُ مَوۡعِدُهُۥۚ فَلَا تَكُ فِي مِرۡيَةٖ مِّنۡهُۚ إِنَّهُ ٱلۡحَقُّ مِن
رَّبِّكَ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يُؤۡمِنُونَ ١٧

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًاۚ أُوْلَٰٓئِكَ يُعۡرَضُونَ عَلَىٰ
رَبِّهِمۡ وَيَقُولُ ٱلۡأَشۡهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمۡۚ أَلَا
لَعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ١٨

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ هُمۡ
كَٰفِرُونَ ١٩

أُوْلَٰٓئِكَ لَمۡ يَكُونُواْ مُعۡجِزِينَ فِي ٱلۡأَرۡضِ وَمَا كَانَ لَهُم مِّن دُونِ
ٱللَّهِ مِنۡ أَوۡلِيَآءَۘ يُضَٰعَفُ لَهُمُ ٱلۡعَذَابُۚ مَا كَانُواْ يَسۡتَطِيعُونَ ٱلسَّمۡعَ وَمَا
كَانُواْ يُبۡصِرُونَ ٢٠

أُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ
يَفۡتَرُونَ ٢١

لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ٢٢

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَخۡبَتُوٓاْ إِلَىٰ رَبِّهِمۡ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٣

۞ مَثَلُ ٱلۡفَرِيقَيۡنِ كَٱلۡأَعۡمَىٰ وَٱلۡأَصَمِّ وَٱلۡبَصِيرِ وَٱلسَّمِيعِۚ
هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ أَفَلَا تَذَكَّرُونَ ٢٤

“Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.

[Through a messenger, saying], "Do not worship except Allah . Indeed, I am to you from Him a warner and a bringer of good tidings,"

And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.

To Allah is your return, and He is over all things competent."

Unquestionably, they the disbelievers turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

And if We hold back from them the punishment for a limited time, they will surely say, "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful -

Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah , if you should be truthful."

And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him follows it, and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in the Qur'an. But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

And who is more unjust than he who invents a lie about Allah ? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers.

Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.

Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.

Those are the ones who will have lost themselves, and lost from them is what they used to invent.

Assuredly, it is they in the Hereafter who will be the greatest losers.

Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein.

The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?"

Discussion on Verses 1-24

The precise interpretation of the opening part of the first verse remains unclear. Chapter 11 Hud, verse 1:

"Alif, Lam, Ra…"

Nevertheless, it may suggest that the Holy Quran is made up of Arabic letters and words that were well-known to the Arabs, who constituted the main audience of the Holy Quran. This implies that they had no legitimate grounds to reject the authenticity of the Holy Quran, as they comprehended its miraculous language—expressions that they could not replicate in terms of meaning, elegance, and practical use, despite their proficiency in the Arabic language and their self-perception as the most eloquent of speakers. Chapter 2 Al Baqarah, verse 23:

"And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful."

This could be the reason why the Holy Quran is referenced next in verse 1. Chapter 11 Hud, verse 1:

“Alif, Lam, Ra. A Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.”

Even if an individual composes a graceful and rhythmic Arabic sentence, they would still fall short of matching the profound insights that delve into the essence of human nature, psyche, and disposition. They will not be able to replicate its clarity, which allows even those without formal education to comprehend and apply its teachings in their lives. Furthermore, they will struggle to articulate abstract concepts in a straightforward manner that can be acted upon by all, as exemplified by the Holy Quran. The Holy Quran, by addressing the essence of human nature, offers timeless guidance that is beneficial to every individual, community, and era. No verse from the Holy Quran can or will be equaled in this regard. This further reinforces its divine origins.

Overall, the expressions contained within the Holy Quran are unmatched, and its meanings are conveyed with precision. The words and verses exhibit remarkable eloquence, surpassing that of any other written work. It is devoid of contradictions, which are prevalent in all other scriptures and teachings from diverse religions and lifestyles. The Holy Quran provides a thorough account of the histories of former nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in historical studies. It advocates for all that is good and prohibits all that is harmful, addressing both individual and

societal repercussions, thus ensuring that justice, security, and peace are established in every home and community. The Holy Quran refrains from exaggeration, falsehood, or any form of deception, in contrast to poetry, narratives, and fables. Each verse is advantageous and can be practically applied to one's life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. Unlike other texts, the Holy Quran does not become tedious upon repeated review. It presents promises and warnings, backed by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, such as the practice of patience, it consistently provides straightforward and practical methods for application in daily life. It inspires individuals to realize their purpose of creation, which entails genuinely obeying Allah, the Exalted, by making use of the blessings bestowed upon them in manners that are pleasing to Him, thereby ensuring they achieve tranquillity and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. It clarifies and renders the straight path attractive to those who pursue peace of mind and authentic success in both worlds. It discusses the essence of human nature, the guidance offered is therefore both timeless and advantageous for every individual, location, and period. When comprehended and applied correctly, it serves as a remedy for all emotional, financial, and physical challenges. It provides solutions to every issue that a person or community may encounter. One merely needs to examine history to see how societies that faithfully embraced the teachings of the Holy Quran reaped the benefits of its comprehensive and eternal wisdom. Despite the passage of numerous centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text in history possesses this remarkable attribute. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental challenges encountered by a community and elaborated on the effective solutions for each. By tackling these primary issues, numerous subsequent problems arising from them would also be alleviated. This demonstrates how the Holy Quran provides guidance on all the essential elements necessary for individuals and societies to thrive in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

And chapter 11 Hud, verse 1:

"…a Book whose verses are perfected and then presented in detail from [the] Wise and Acquainted."

This represents the most remarkable and eternal miracle that Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who earnestly pursue and adhere to the truth will gain from it, while those who yield to their own desires and selectively embrace certain aspects of it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 11 Hud, verse 1:

“Alif, Lam, Ra...”

This chapter of the Holy Quran, similar to numerous others, commences with letters whose significance remains unclear to humanity. This instructs individuals to engage with the Holy Quran humbly, recognizing the limitations of their own knowledge. Such an approach will enable them to derive greater benefit from the teachings contained within the Holy Quran. Conversely, those who approach the Holy Quran with a sense of superiority because of their knowledge may find themselves easily questioning it, particularly when they struggle to grasp the wisdom embedded in its teachings. The necessity of humility is further emphasized in the subsequent portion of verse 1, where the Holy Quran is described as a book rather than the book. Chapter 11 Hud, verse 1:

“Alif, Lam, Ra. A Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.”

Referring to the Holy Quran as a book, indicates that no matter how much one studies and learns from it, they will never fully understand its knowledge, wisdom and far reaching benefits, the way it deserves to be understood. Understanding this reality, should increase one's humility towards the Holy Quran. Just like a good student will show humility to their teacher and thus benefit from them, only the one who shows humility towards the Holy Quran will benefit from its teachings so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 11 Hud, verse 1:

"Alif, Lam, Ra..."

The essential element of knowledge consists of letters. Consequently, this verse may also signify the significance of knowledge. It is an obligation for all Muslims to seek and implement both useful worldly and religious knowledge, as stated in the Hadith recorded in Sunan Ibn Majah, number 224. Ignorance inevitably results in sins and misguidance, as one cannot evade sins without knowledge, nor can one attain genuine guidance without it. It is vital for individuals to act upon their knowledge, since knowledge alone holds no value unless it is applied. Just as a map to a destination is ineffective unless one actively uses it to arrive at that

destination, likewise, knowledge that lacks practical application does not lead to success. Chapter 62 Al Jumu’ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

The most profound knowledge bestowed upon humanity is subsequently referenced in the remainder of verse 1. Chapter 11 Hud, verse 1:

“Alif, Lam, Ra. A Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.”

Thus, to truly benefit from the Holy Quran, one must adhere to its various aspects in the light of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is imperative to recite the Holy Quran with accuracy and consistency. Understanding its meanings and earnestly applying its teachings in everyday life is crucial. Merely reciting it in a language one does not comprehend is insufficient, as the Holy Quran serves not only as a text for recitation but also as a guide. Genuine guidance can only be attained when one actively practices its principles, similar to how a map can only direct one to a destination when utilized. Furthermore, it should not be employed for materialistic purposes, where individuals repetitively recite specific verses to acquire worldly possessions, such as a child or a spouse, since the Holy Quran is not a tool for satisfying

earthly desires. Worldly means have been established to procure worldly things, such as a child. Those who diligently adhere to its teachings will ensure they achieve a harmonious mental and physical state, while effectively managing all aspects of their lives in preparation for their accountability on the Day of Judgement. This leads to peace of mind in both worlds. Chapter 11 Hud, verse 1:

"…A Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted."

As Allah, the Exalted, possesses ultimate wisdom, He has embedded profound wisdom within the Holy Quran. Anyone who engages with and implements its teachings will inevitably acquire wisdom. Wisdom instructs individuals on the proper application of their knowledge, whether it pertains to religious or worldly matters, ensuring that it serves to benefit both themselves and others in this life and the hereafter.

When an individual derives wisdom from the Holy Quran, they are equipped to apply their knowledge appropriately, utilizing the blessings bestowed upon them in a manner that fosters tranquility in both worlds. Furthermore, since Allah, the Exalted, alone possesses complete awareness of all matters, He alone holds the requisite knowledge to guide a person towards achieving a harmonious mental and physical state, as well as to appropriately position everything and everyone in their life. The collective understanding of human mental and physical conditions within society, despite extensive research efforts, will always fall short of achieving this ideal. Such knowledge cannot resolve every challenge an

individual may encounter, nor can it prevent all forms of mental and physical strain. Additionally, societal advice will not enable one to accurately arrange their life and relationships due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes the lives of those who utilize their blessings in accordance with Islamic principles compared to those who do not. Consequently, an individual is required to embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a wise patient who acknowledges and follows the medical guidance provided by their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical well-being, so too will the individual who accepts and adheres to Islamic teachings. Chapter 11 Hud, verse 2:

“[Through a messenger, saying], "Do not worship except Allah…””

Although patients often lack understanding of the scientific principles underlying their prescribed medications and consequently place blind trust in their physicians, Allah, the Exalted, however encourages individuals to contemplate the teachings of Islam in order to recognize its beneficial impact on their lives. He does not anticipate that individuals will accept the teachings of Islam without question; rather, He desires that they discern its veracity through its evident proofs. However, this necessitates that a

person approaches the teachings of Islam with an impartial and receptive mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Chapter 11 Hud, verse 2:

“[Through a messenger, saying], "Do not worship except Allah…"”

Worshipping Allah, the Exalted, entails fulfilling all the obligations He has set forth through His commands and prohibitions, exclusively for His pleasure. As stated in a Hadith recorded in Sahih Bukhari, number 1, individuals will be evaluated based on their intentions. Therefore, if a person lacks sincerity towards Allah, the Exalted, while engaging in good deeds, they will receive no reward in this life or the hereafter. Indeed, as mentioned in a Hadith from Jami At Tirmidhi, number 3154, those who have performed insincere actions will be instructed on Judgement Day to seek their reward from those for whom they acted, which will ultimately be unattainable. Chapter 98 Al Bayyinah, verse 5:

"And they were not commanded except to worship Allah, [being] sincere to Him in religion…"

If an individual is negligent in carrying out their duties to Allah, the Exalted, it indicates a deficiency in their worship and obedience to Him. Consequently, they ought to genuinely repent and strive to fulfill all their obligations. It is essential to remember that Allah, the Exalted, never imposes upon anyone duties that they are unable to perform or manage. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

Worshipping Allah, the Exalted, also entails consistently prioritizing His pleasure above one's own and that of others. A Muslim must always favor actions performed for the sake of Allah, the Exalted, over all other pursuits. One should harbor love for others while disapproving of their sins solely for the sake of Allah, the Exalted, rather than for personal desires. When assisting others or abstaining from sinful acts, it should be done for the sake of Allah, the Exalted. Those who embrace this mindset have achieved the perfection of their faith. This principle is corroborated by a Hadith recorded in Sunan Abu Dawud, number 4681.

An essential element of worshipping Allah, the Exalted, is the belief that His decrees and choices are ultimately the best for those involved, even when

the underlying wisdom of His decisions may not be apparent to individuals. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

To be pleased solely with the decrees that align with one’s desires while becoming distressed by those that oppose them is a sign of their deficiency in their obedience and worship of Allah, the Exalted. The individual who demonstrates genuine obedience to Allah, the Exalted, by adhering to His commands, avoiding His prohibitions, and confronting destiny with patience in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in every circumstance and condition is indeed the one who correctly worships Him. Chapter 11 Hud, verse 2:

“[Through a messenger, saying], "Do not worship except Allah…””

The one who correctly worships Allah, the Exalted, will therefore correctly use the blessings He has granted them as outlined in Islamic teachings. This will protect them from the harm which results from disobeying Him and it will ensure they gain the benefits that result from His obedience. Chapter 11 Yunus, verse 2:

“…Indeed, I am to you from Him a warner and a bringer of good tidings.”

This will ensure they attain a balanced state of mind and body, aligning all facets of their life and the people, while adequately preparing for their accountability on the Day of Judgment. As a result, this behavior will lead to peace in both worlds. But as Allah, the Exalted, does not demand nor expect perfection from people, the one who sincerely strives to obey Him will be forgiven for any sins they happen to commit, as long as they sincerely repent from them. Chapter 11 Hud, verse 3:

“And [saying], "Seek forgiveness of your Lord and repent to Him…”"

Genuine repentance means feeling remorseful, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One should earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life. This will lead to peace of mind in this world. Chapter 11 Hud, verse 3:

“…[and] He will let you enjoy a good provision for a specified term…”

But as life is limited in this world, the one who adopts the correct attitude will also correctly prepare for their accountability on the Day of Judgement and as a result, they will obtain peace of mind in the hereafter as well. Chapter 11 Hud, verse 3:

“…[and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor…”

As each person will be rewarded according to their efforts, one must avoid adopting the lazy attitude whereby they blame their deficiency in obeying Allah, the Exalted, on their limited resources, such as wealth. In a similar vein, some Muslims have taken on a weak trait that only prevents them from making positive changes. Specifically, they tend to compare their own situations to those of others who are in more favorable circumstances, using this as a justification for not enhancing their obedience to Allah, the Exalted. This includes fulfilling His commands, avoiding His prohibitions, and facing life's challenges with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. For instance, an individual who works full time might justify their lack of effort in obeying Allah, the Exalted, by comparing themselves to someone who works part time, claiming that it is easier for the latter to be more obedient due to having more free time. Similarly, a poor Muslim might shy away from giving charity by observing those who are wealthier, asserting that the rich can give more easily than they can. They fail to realize that while these excuses may provide temporary comfort, they do not benefit them in this life or the

hereafter. Allah, the Exalted, does not want people to act based on the circumstances of others; He desires that individuals act in obedience to Him according to their own capabilities. For example, a full-time worker can still dedicate whatever free time they have to obeying Allah, the Exalted, even if it is less than what a part-time worker can offer. In this regard, the actions of the part-time worker do not impact the full-time worker, so using them as a reason to not put in more effort is merely a weak excuse. Likewise, the less poor Muslim should contribute according to their means, even if it is significantly less than what a wealthy person can give, as Allah, the Exalted, will evaluate them based on their own actions, not on the actions of other Muslims. Muslims ought to abandon these pointless excuses and just obey Allah, the Exalted, in accordance with their own capabilities by correctly using the blessings He has granted them as outlined in Islamic teachings, whether a few blessings or many. Chapter 11 Hud, verse 3:

"…and give every doer of favor his favor…"

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, those who persist on pursuing their worldly desires will inevitably misuse the blessings they have been granted. Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will end up blaming the wrong people and things in their lives, like their relatives, for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is quite evident when observing those who persist in misusing the blessings they have received, such as the wealthy and famous, despite their

enjoyment of worldly luxuries. And as their attitude will prevent them from preparing for their accountability on Judgement Day, their difficulties and stress will increase exponentially in the hereafter. Chapter 11 Hud, verse 3:

“…But if you turn away, then indeed, I fear for you the punishment of a great Day.”

Whether one sincerely obeys Allah, the Exalted, or chooses to ignore His obedience as it challenges their worldly desires, either way, they will be held accountable by Him for their intentions, speech and actions, as He possess the power and knowledge to hold them accountable. Chapter 11 Hud, verses 4-5:

“To Allah is your return, and He is over all things competent. Unquestionably, they turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.”

To realize the reality that Allah, the Exalted, is fully aware of every intention, word, and action of an individual, one must cultivate strong faith. This requires the acquisition of knowledge and the implementation of the clear evidences found within the teachings of Islam. Ultimately, this will lead to excellence of faith, where an individual performs acts, such as

prayer, with the awareness that Allah, the Exalted, is observing them. This concept is elaborated upon in a Hadith recorded in Sahih Muslim, number 99. A person who perceives a formidable authority watching over them is unlikely to engage in misconduct due to their reverence. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, once counseled an individual to conduct themselves as if they were perpetually under the watchful eye of a virtuous person they held in high regard. This guidance is found in a Hadith from Imam Tabarani's, Al Mu'jam Al Kabir, number 5539. Those who adopt this approach will infrequently commit sins and will consistently strive towards virtuous actions by appropriately utilizing the blessings bestowed upon them, as delineated in Islamic teachings. This practice will facilitate the achievement of a harmonious state of mind and body, ensuring that all facets of their lives are properly aligned while adequately preparing for their accountability on the Day of Judgement. Consequently, such conduct will foster tranquility in both worlds.

Excellence of faith instills a profound reverence for Allah, the Exalted, serving as a protective barrier against the trials of this world and the torment of Hell in the hereafter. This state of vigilance guarantees that an individual not only meets their obligations to Allah, the Exalted, but also inspires them to uphold their duties towards creation. Such actions will promote justice and peace within society. Furthermore, cultivating an awareness of the divine presence of Allah, the Exalted, not only deters sinful behavior and fosters good deeds but also alleviates feelings of loneliness and depression. A person is seldom troubled by mental health challenges when they are consistently surrounded by someone who loves and supports them. No one cherishes creation more than Allah, the Exalted, and it is undeniable that He is the ultimate source of assistance. Consequently, acting with excellence benefits one's faith, actions, emotional well-being, and the broader community. Chapter 11 Hud, verse 5:

“Unquestionably, they turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.”

But the one who fails to learn and act on Islamic knowledge will adopt weak faith. As a result, they will not fully appreciate the all-encompassing divine knowledge and sight of Allah, the Exalted. This will cause them to disobey Allah, the Exalted, by misusing the blessings they have been granted, especially, when they desires are contradicted by Islamic teachings. As a result, individuals will find themselves in a state of mental and physical imbalance, leading to the misplacement of everything and everyone in their lives, as well as insufficient preparation for their accountability on the Day of Judgement. This will lead to stress, difficulties, and adversities in both worlds, regardless of any worldly comforts they may enjoy. The weaker one’s faith, the more they will disobey Allah, the Exalted, and therefore the more stress and troubles they will face in both worlds.

In addition, the one who possesses weak faith in Allah, the Exalted, will also fail to appreciate His other divine attributes, such as being the Provider of provision for the entire creation. Chapter 11 Hud, verse 6:

“And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.”

As a result, this person may seek provision from unlawful means, especially when seeking lawful provision becomes difficult. It is essential to keep in mind that any material possession acquired through such behavior will ultimately lead to stress, challenges, and hardships in both worlds, as one cannot evade the authority and dominion of Allah, the Exalted. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Furthermore, an individual who acts in this way will inevitably defy Allah, the Exalted, by misappropriating the blessings bestowed upon them. As a result, aspects of their life, including family, friends, career, and wealth, will transform into sources of anxiety. Should they continue to disobey Allah, the Exalted, they may unjustly attribute their stress to others, such as their relatives. By severing ties with these positive influences, they will exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. If one continues to misuse the blessings they have received, they will fail to prepare for their accountability on Judgement Day. The consequences they will encounter in the afterlife will be significantly more severe than those experienced in this world.

Ultimately, it is crucial to recognize that any wealth or worldly possessions acquired through unlawful means will serve only as a curse for the individual, as all virtuous actions performed with such unlawfully obtained resources will be rejected by Allah, the Exalted, thereby increasing their sins and punishment in both worlds, unless they genuinely repent. This is due to the fact that the external foundation of Islam is predicated on earning and utilizing what is lawful, just as the internal foundation is rooted in one's intentions. If the foundation is tainted, then anything derived from it will also be tainted and consequently rejected by Allah, the Exalted, regardless of the apparent goodness of the deeds. It does not require scholarly insight to ascertain the fate of one who conducts themselves in this manner on Judgement Day.

Whereas, the one who gains certainty of faith, through learning and acting on Islamic teachings, will understand that their lawful provision was allocated to them by Allah, the Exalted, over fifty thousand years before He created the Heavens and the Earth. This has been discussed in a Hadith found in Sahih Muslim, number 6748. They will understand with certainty that no one can prevent them from obtaining their lawful provision nor can anyone grant them more than what Allah, the Exalted, allocated them. As a result, they fulfil their part by searching for their lawful provision according to Islamic teachings, knowing they will receive their lawful provision one way or another. Chapter 11 Hud, verse 6:

"And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register."

Furthermore, since Allah, the Exalted, is the sole sustainer of creation, He is the only one deserving of obedience. An individual who attends to certain aspects of another's provision, such as their accommodation, merits expressions of gratitude. Consequently, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is just and appropriate for individuals to express their gratitude towards Him. Gratitude that stems from one's intention entails performing actions solely to please Allah, the Exalted. Those who act for alternative motives will not receive rewards from Allah, the Exalted. This caution is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not anticipate or desire any recognition or recompense from others. Gratitude expressed verbally involves articulating what is good or choosing to remain silent. Additionally, gratitude demonstrated through actions requires utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results in an increase in blessings and ultimately fosters peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual owns an object, it is deemed appropriate and customary for them to utilize that object in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He alone determines what should transpire within the universe and what should not. Consequently, it is just for individuals to comply with the will of Allah, the Exalted, as He is the sole proprietor of the entire universe, encompassing them as well.

In a similar vein, when one person lends an item they own to another, it is only just that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that an individual possesses as a temporary loan rather than as a gift. Just like earthly loans, this loan is expected to be repaid. The sole means of repaying this loan is by utilizing these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are considered gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

One should not conflate the temporal blessings that are merely a loan with the divine gifts of Paradise.

Islam teaches that the only being whom humanity must obey unconditionally is their Creator and Sustainer, Allah, the Exalted. Chapter 11 Hud, verse 7:

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water…”

In reality, the entity that people decide to obey and structure their lives around is what they ultimately worship. Human beings are intrinsically created to worship and obey to something. This 'something' can include other individuals, social media platforms, fashion trends, cultural standards, or even their own aspirations. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

An individual's worship is defined by whom or what they choose to obey and follow. Therefore, Muslims are obligated to complement their verbal declaration of faith in Islam with actions that reflect genuine obedience to Allah, the Exalted, in all situations above all else. This involves employing the blessings granted to them in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in this manner will attain peace of mind and success in both worlds, by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Individuals who reject the Oneness of Allah, the Exalted, and opt to obey and worship alternative entities, such as social media, fashion and culture, will ultimately misappropriate the blessings bestowed upon them. As a result, they will encounter an imbalance in their mental and physical states, misaligning their priorities and relationships, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and adversities in both worlds, even if they enjoy some worldly comforts. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 11 Hud, verse 7:

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water…”

Upon examining the creation of the Heavens and the Earth, along with the countless perfectly balanced systems, it is clear that there exists a singular Creator who has brought forth and continues to maintain the universe. For example, the optimal distance of the Sun from the Earth is a clear testament to this, as the Earth would be incapable of supporting life if the

Sun were to be even marginally closer or farther away. Similarly, the Earth has been crafted in such a way that promotes a balanced and pristine atmosphere, allowing life to thrive upon its surface. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The exact timing of day and night, along with their fluctuating lengths throughout the year, allows individuals to maximize their benefits. If days were prolonged, individuals would likely suffer from fatigue due to the extended hours. On the other hand, if nights were lengthened, there would be inadequate time for individuals to earn a livelihood and engage in other significant activities, such as the pursuit of knowledge. If nights were shorter, individuals would lack sufficient time to rest, which is crucial for maintaining optimal health. Changes in the lengths of days and nights would also affect agricultural productivity, negatively impacting the sustenance of both humans and animals. The harmonious functioning of days, nights, and other balanced systems within the universe stands as a clear indication of the Oneness of Allah, the Exalted, since the existence of multiple deities would lead to conflicting desires, ultimately resulting in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When one analyses the impeccably balanced water cycle, it clearly indicates the existence of a Creator. Water evaporates from the ocean, rises, and then condenses to create acidic rain that descends upon the mountains. These mountains neutralize the acidic rain, rendering it suitable for both humans and animals. Any modifications to this perfectly balanced system would lead to disastrous outcomes for life on Earth. The salt found in the ocean prevents the decay of deceased marine organisms from contaminating the sea. If the ocean were to become polluted, it would make marine life unsustainable, and the ensuing pollutants would also impact terrestrial organisms. The water in the oceans and seas has been structured in such a way that marine life can thrive within it while large vessels can traverse its surface. Should the composition of the water change even slightly, it would disrupt the balance, allowing either marine life to flourish or ships to navigate, but not both at the same time. Even in contemporary times, maritime transport remains the most common method for the global movement of goods. Therefore, this perfect equilibrium is essential for the sustenance of life on Earth.

Evolution signifies a form of mutation, which is fundamentally flawed. Nevertheless, when one observes the vast array of species, it becomes evident that they have been created in a perfectly balanced manner, allowing them to prosper in their respective habitats. Consider, for example,

the camel, which has been specifically engineered to withstand extreme temperatures and to survive for prolonged periods without water. They are ideally adapted for existence in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been meticulously designed to ensure that any impurities within its body are entirely separated from the milk it produces. Any mixing of the two would make the milk unsuitable for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is allocated a unique life span that inhibits any single species from overshadowing others. For example, flies have a remarkably short life span of 3-4 weeks and are capable of laying up to 500 eggs. Should their life span be prolonged, the fly population could become disproportionate, potentially overpowering all other species within the ecosystem. Conversely, other organisms that possess considerably longer life spans typically produce only a small number of offspring. This trait plays a significant role in regulating their populations. Such a phenomenon cannot

simply be attributed to chance, nor can it be sufficiently elucidated by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

The winds are integral to the process of wind pollination, facilitating the reproduction of various crops, plants, and trees. Historically, the wind has been essential for maritime navigation, which continues to be the predominant method for global goods transportation today. Winds are crucial for the relocation of rainclouds to specific regions, guaranteeing the supply of water that is vital for creation, which cannot flourish without it. A well-regulated wind system is observable on Earth; the lack of winds would lead to disorder in creation, while an overabundance of winds would similarly induce chaos. In a comparable manner, rainfall is also carefully regulated; inadequate rainfall can result in droughts and famine, while excessive rainfall can lead to extensive flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This flawlessly balanced system cannot be attributed to mere chance and clearly demonstrates the impact of the Creator. Anyone who reflects on

these flawlessly balanced systems cannot logically deny the existence of a singular Creator who holds dominion over all affairs. Chapter 11 Hud, verse 7:

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water…”

Allah, the Exalted, possessed the ability to bring forth the Heavens and the Earth in a mere moment. Chapter 2 Al Baqarah, verse 117:

“…When He decrees a matter, He only says to it, "Be," and it is.”

One of the key insights regarding the formation of the Heavens and the Earth over a period of six days is to convey to humanity the important lesson of gradually working towards a higher goal. Allah, the Exalted, does not require individuals to achieve saintliness instantaneously; instead, He wants them to learn and apply the teachings of Islam progressively, allowing them to improve their behavior towards Him and His creation step by step.

While a Muslim has no valid reason to neglect their obligatory duties or to fail in learning and following the established traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, it is crucial for each Muslim to act in accordance with their own mental and physical abilities. Additionally, they should treat others based on their mental and physical strengths to ensure that they do not become overwhelmed thereby discouraging them from practicing Islam.

It is crucial to acknowledge that each person has been uniquely created and endowed with a variety of blessings and talents. For example, some individuals have the capacity to undertake voluntary fasts, while others may not possess this ability. Some are mentally equipped to devote an entire day to studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others may find this challenging. Some can participate in discussions about religious topics for extended durations, while others may lack the concentration or mental resilience required for such engagement. This does not suggest that those who do not have the strength to participate in these activities are deficient Muslims, as Allah, the Exalted, will assess each person based on their potential, strength, intentions, and the actions they have performed. This discussion implies that Muslims should refrain from being excessively critical of themselves or others concerning their endeavors in voluntary religious practices. A Muslim should strive for gradual improvements to prevent feelings of discouragement that may lead to the abandonment of their efforts altogether. If a Muslim has been granted the strength to engage in voluntary religious activities, they should express gratitude to Allah, the Exalted, for it is solely He who has granted them this ability. Acknowledging this will assist in avoiding the serious sin of pride, as even a small amount of it can result in one's downfall. This caution is highlighted in a Hadith recorded in Sahih Muslim, number 265.

Allah, the Exalted, then mentions the purpose of creating the Heavens and the Earth. Chapter 11 Hud, verse 7:

“…that He might test you as to which of you is better in deed…”

The test of life in this world is whether or not one will correctly use the blessings Allah, the Exalted, has granted them as outlined in divine teachings. The one who understands that as Allah, the Exalted, created and sustains the creation, He alone should be obeyed in every situation, will pass the test of life in this world. This will help them achieve a harmonious mental and physical state, it will cause them to appropriately position everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to obey Allah, the Exalted, as doing so contradicts their worldly desires, will fail the test of life in this world by persisting on His disobedience by misusing the blessings they have been granted. Chapter 11 Hud, verse 7:

“…that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."”

As a result, they will end up in a state of mental and physical imbalance, they will misplace everything and everyone within their life and it will prevent them from adequately preparing for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material comforts they might enjoy.

Chapter 11 Hud, verse 7:

“…that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."”

Generally, when someone chooses a different path from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal aspirations over adhering to the obedience of Allah, the Exalted. Consequently, this may result in

criticism aimed at those who remain steadfast in their faith, often from family members.

Additionally, societal factors like social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. Advocating for Islam is often perceived as a hindrance to their pursuits of wealth and social status. Industries that Islam critiques, such as those associated with alcohol and entertainment, actively oppose the acceptance of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the widespread propagation of anti-Islamic sentiments across various platforms, including social media.

Moreover, people who aim to adhere to Islamic principles, which promote moderation in personal desires and the proper utilization of their blessings, often encounter negative views from those who indulge in excess—acting on their desires without limits as Islam makes them appear animalistic. These individuals try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a life of unchecked desire. They often target specific aspects of Islam, like women's dress code, to undermine its appeal. Nevertheless, perceptive individuals can easily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-control. For instance, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to dress codes in other vital professions such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various attacks on

Islam, leading them to criticize Islam in any way they can. Chapter 11 Hud, verse 7:

"…But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic.""

In every situation, an individual must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with peace and shield them from the adverse impacts of others, even if this outcome is not obvious to them in this world.

Conversely, choosing to oppose Allah, the Exalted, to satisfy people will result in a decline of inner peace, as they will cause them to misuse the blessings they have been granted. This will hinder their ability to attain a harmonious mental and physical condition and cause them to disorder their relationships and life priorities.

To achieve steadfastness in obeying Allah, the Exalted, amidst external criticism, one must cultivate strong faith. A solid faith is crucial for remaining committed to obeying Allah, the Exalted, in every situation, whether during times of prosperity or hardship. This deep faith is developed through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true

obedience to Allah, the Exalted, brings peace in both this life and the hereafter. On the other hand, those who lack knowledge of Islamic principles often possess weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge can cloud the realization that surrendering personal desires in favor of obeying Allah, the Exalted, is essential for attaining peace in both worlds. Therefore, it is crucial for individuals to strengthen their faith by seeking and applying Islamic knowledge, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves properly utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the correct prioritization of all areas of their lives.

As Allah, the Exalted, wants His creation to pass the test of life in this world, He grants them respite, even when they persist on disobeying Him. But those who persist on their worldly desires will not appreciate this respite and instead use it as evidence against the truthfulness of Islam, just like the non-muslims of Mecca did. Chapter 11 Hud, verse 8:

"And if We hold back from them the punishment for a limited time, they will surely say, "What detains it?"…"

An individual who misuses the blessings they have been granted should not be deceived into thinking that just because they have not faced consequences yet, or have not recognized any repercussions, it implies that they will escape punishment entirely. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition,

leading them to misplace everything and everyone in their lives. As a result, every facet of their existence—family, friends, career, and finances—will become a source of anxiety. If they persist in neglecting the obedience of Allah, the Exalted, they may wrongly blame their stress on the wrong people and things in their lives, such as their relatives. By alienating themselves from these positive influences, they could worsen their mental health challenges, potentially leading to depression, substance abuse, and even thoughts of suicide. This outcome is particularly noticeable among those who continually misuse the blessings they have, such as the wealthy and famous, who, despite enjoying worldly luxuries, are plagued with mental health issues. And as their behaviour prevents them from preparing for their accountability on Judgement Day, their difficulties and trouble in the hereafter will increase exponentially. Chapter 11 Hud, verse 8:

"…Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule."

Allah, the Exalted, then criticizes those who fail to understand that a part of the test of life in this world is facing times of ease with gratitude and facing times of difficulty with patience. Chapter 11 Hud, verses 9-10:

"And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful."

A true sign of authentic faith in Allah, the Exalted, is the capacity to stay steadfast in His obedience regardless of the situation, whether in times of ease or difficulty. Indeed, challenging moments differentiate between those who sincerely obey Allah, the Exalted, and those who do not, as it is typically easier to obey Allah, the Exalted, when life is comfortable than when facing hardships. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

And chapter 11 Hud, verse 9:

“And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.”

One should therefore maintain their obedience to Allah, the Exalted, by wisely using the blessings granted to them as outlined in Islamic teachings, while remaining mindful that He will ultimately provide them with assistance and comfort. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

It is important to recognize that this divine help does not correspond with personal desires. Rather, it is always in harmony with the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine guidance appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if this may not be immediately clear to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One should therefore remain resolute in their obedience to Allah, the Exalted, at all times, recognizing that they will attain peace of mind and success in both worlds, irrespective of whether this is evident to them or not. The person who adopts this attitude will effectively make use of the blessings granted to them, as outlined in Islamic teachings. This approach will ensure that they reach a balanced state of mind and body, harmonizing all facets of their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to tranquillity in both worlds.

Chapter 11 Hud, verse 9:

“And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.”

To successfully navigate this test of life, it is essential to demonstrate patience when confronted with challenges. Patience requires refraining from complaints in both words and actions, while steadfastly adhering to the commands of Allah, the Exalted. One must trust that He selects what is ultimately best for them, even if this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 11 Hud, verse 9:

“And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.”

Adopting a positive mindset can avoid one becoming ungrateful in times of difficulty. Whenever an individual encounters challenges, it is essential to recognize that the situation could have been significantly worse. If the issue at hand is of a worldly nature, one should feel thankful that it does not pertain to their faith. Rather than fixating on the immediate sorrow that accompanies such challenges, it is more beneficial to focus on the eventual outcome and the rewards that await those who exhibit patience for the sake of Allah, the Exalted. When someone experiences a loss of certain blessings, they ought to reflect on the multitude of blessings they continue to enjoy. In every hardship, a Muslim should recall the verse from the Holy Quran that reminds them of the many hidden wisdoms within trials and tribulations that may not be immediately apparent. Thus, the circumstances they are currently facing are indeed more favourable than the circumstances they may have wished for. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In conclusion, a Muslim ought to contemplate these facts and others to cultivate a positive mindset, which is essential for navigating challenges in a manner that brings forth numerous blessings in both worlds. Keep in mind, the cup is not half empty; rather, it is half full.

Chapter 11 Hud, verse 10:

“But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful.”

In times of ease a person must show gratitude to Allah, the Exalted, in order to avoid this attitude and instead pass the test of facing ease in this world. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Expressing gratitude through speech entails either speaking positively or choosing silence. Furthermore, expressing gratitude through actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, tranquillity, and success in both worlds by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in one’s life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Chapter 11 Hud, verses 9-10:

“And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful.”

To adopt the appropriate behaviour in every situation, one must cultivate an observant mindset. It is essential for a Muslim to grasp a fundamental truth: nothing in creation happens without a wise purpose, even if this wisdom is not immediately apparent to everyone. A Muslim should regard everything that happens, whether in times of ease or hardship, as a message in a bottle. They should avoid becoming overly focused on analysing the bottle itself, as it merely serves as a messenger conveying the important message. This situation arises when Muslims either rejoice excessively over positive occurrences, thus becoming oblivious to the message contained within those good things, or they become distressed during challenging times, which distracts them from comprehending the message hidden within the difficulty. Chapter 11 Hud, verses 9-10:

“And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful.”

Instead, they should prioritize adhering to the guidance of the Holy Quran and approach each circumstance with a sense of balance. Chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…”

This verse does not forbid experiencing happiness or sadness in various circumstances, as these emotions are inherent to human nature. However, it encourages a balanced perspective that steers clear of extreme feelings, such as excessive joy or profound sorrow. By maintaining this equilibrium, one can concentrate on the more significant message contained within the situation, whether it is one of comfort or challenge. By evaluating, comprehending, and responding to the underlying message one can enhance both their worldly and religious lives. At times, this message may serve as a reminder to return to Allah, the Exalted, before their time is up. At other moments, it may provide an opportunity to elevate their status or to absolve their sins, and occasionally, it may remind them not to become overly attached to the fleeting material world and its possessions. As indicated in verses 9-10, without this reflection, one may simply navigate through experiences without making any meaningful improvements in their worldly or religious life. Chapter 11 Hud, verses 9-10:

“And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful.”

As indicated in the next verse, possessing strong faith is essential as it helps individuals remain steadfast in their obedience to Allah, the Exalted, regardless of the circumstances, whether in times of ease or hardship. Strong faith is cultivated through learning and acting upon the clear proofs and evidences present in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him, which illustrate how sincere obedience to Allah, the Exalted, brings about peace of mind in both this world and the hereafter. Conversely, those who remain unaware of Islamic teachings will develop weak faith. Such individuals may easily disobey Allah, the Exalted, whenever their desires conflict with His commands, as they do not recognize that forsaking their desires in favor of obedience to Allah, the Exalted, leads to tranquility in both worlds. Therefore, it is crucial to attain certainty of faith through the acquisition and application of Islamic knowledge, ensuring that one remains steadfast in obedience to Allah, the Exalted, at all times. This requires the proper utilization of the blessings one has received, as prescribed in Islamic teachings. By doing so, they will achieve peace of mind in both worlds, fostering a balanced mental and physical state while appropriately prioritizing everyone and everything in their life. Chapter 11 Hud, verse 11:

“Except for those who are patient and do righteous deeds…”

This verse also indicates that Allah, the Exalted, does not expect perfection from people. He expects them to adopt patience in times of difficulty and gratitude in times of ease to ensure they remain firm on His obedience by correctly using the blessings they have been granted as outlined in Islamic teachings. And any sins they happen to commit will be forgiven as a result of their steadfastness. Chapter 11 Hud, verse 11:

“…those will have forgiveness…”

This behaviour will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. Chapter 11 Hud, verse 11:

"Except for those who are patient and do righteous deeds; those will have forgiveness and great reward."

After outlining that the test of life in this world involves facing times of ease and difficulty, Allah, the Exalted, makes it clear that even the Holy Prophets, peace be upon them, were tested in this manner. Chapter 11 Hud, verse 12:

"Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say…"

One must understand that as Islamic teachings contradict the worldly desires of people, the one who strives to adhere to them will face criticism, just like the Holy Prophets, peace be upon them, did. Typically, when a person chooses a path that diverges from that of their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over the obedience of Allah,

the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often from family members.

Moreover, societal influences such as social media, fashion trends, and cultural norms frequently place pressure on individuals who follow Islamic values. The promotion of Islam is often viewed as an obstacle to their ambitions for wealth and social standing. Sectors that Islam critiques generally resist the incorporation of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the pervasive anti-Islamic sentiments observed across various platforms, including social media.

Furthermore, individuals who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, often encounter adverse reactions from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, seeking to lure them into a lifestyle characterized by unrestrained desires. They often concentrate on particular elements of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, perceptive individuals can readily identify the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not subject other significant professions, such as law enforcement, military, healthcare, education, and business, to the same degree of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core

principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner they can. Chapter 11 Hud, verse 12:

“Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say…”

In every situation, a person must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with peace and shield them from the adverse effects of others, even if this protection is not immediately apparent. Their obedience to Allah, the Exalted, will guarantee that they utilize the blessings bestowed upon them wisely as outlined in Islamic teachings. This approach will assist them in attaining a balanced mental and physical state and enable them to effectively manage all aspects and individuals in their lives while also preparing for their accountability on the Day of Judgement. As a result, this conduct will cultivate tranquility in both worlds. Consequently, they will be rightly guided through every circumstance they encounter, whether in times of ease or hardship, thereby enhancing their peace of mind and ensuring they receive infinite rewards in both worlds.

Conversely, opting to disregard the commands of Allah, the Exalted, in the quest for others' approval will inevitably result in a loss of inner peace, as such choices will promote the misuse of the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical disorder, misplacing everything and everyone around them, which will leave them unprepared for their accountability on the Day of

Judgement. This will lead to stress, challenges, and difficulties in both this life and the next, regardless of the material comforts they may possess.

To maintain a strong mindset, one must work to cultivate a deep faith. A robust faith is essential for remaining committed to obeying Allah, the Exalted, in every circumstance, whether during times of comfort or hardship. This steadfast faith is built by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess a weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their realization that yielding their desires in favor of following the commands of Allah, the Exalted, is crucial for achieving tranquility in both worlds. Therefore, it is essential for individuals to enhance their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This includes using the blessings they have received in accordance with Islamic teachings, ultimately promoting a balanced mental and physical state and properly prioritizing all aspects of their lives.

Chapter 11 Hud, verse 12:

“Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?"…”

As the non-Muslims living in Mecca were proficient in Arabic they understood that the Holy Quran was not authored by any human being. Additionally, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they recognized that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?”

Given that the Holy Prophet Muhammad, peace and blessings be upon him, did not interact with previous divine scriptures—a point recognized by both the People of the Book and the non-Muslims of Mecca—he would not have had access to the modified or original teachings of these sacred texts. This fact further strengthens the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims residing in Mecca recognized the validity of Islam; however, they resisted it due to fears that it threatened their earthly ambitions and goals, as well as worries about losing their social standing and influence with the emergence of Islam. Consequently, they fabricated weak justifications to dismiss Islam, trying to dissuade others from embracing it. Chapter 11 Hud, verse 12:

"Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure…"'"

They foolishly claimed that a Holy Prophet, peace be upon them, should possess worldly treasures and a vast kingdom on this Earth. They failed to understand that obtaining worldly things, such as wealth, and Prophethood are not tied together. Even though some Holy Prophets, peace be upon them, were granted worldly kingdoms, most were not, as possessing worldly things is not part of fulfilling the mission of Prophethood. They only thought in this way out of love for their worldly desires. Sadly, some muslims have adopted a similar attitude whereby they believe that as long as they verbally declare belief in Islam and fulfil their basic duties, they should be granted worldly things, such as wealth and authority. Accepting and acting on Islamic teachings does not guarantee one will obtain worldly things. Rather, it guarantees one will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In fact, peace of mind is far more valuable than worldly things, as worldly things, such as fame, wealth, authority, family, friends and a career only have value when one has peace of mind. Without it, all these worldly things will become a

source of stress and trouble for them. This is obvious when one observes the rich and famous.

In order to deter others from accepting Islam, the non-muslims of Mecca would often claim that if Islam was the truth, then they should be shown things from the unseen, such as the Angels. Chapter 11 Hud, verse 12:

"…they say, "Why has there not been sent down to him a treasure or come with him an angel?"…""

Faith is fundamentally based on belief in what cannot be seen; without this belief, its importance fades. If beings like Angels were visible in this world, it would weaken the core of faith. However, the reality of these unseen elements is supported by many signs and evidence present in both the Heavens and the Earth. For example, the existence of a painting indicates the presence of a painter, just as the complexities of creation suggest a Creator, especially when the creation shows perfection and balance. Additionally, there are many concrete realities that people may not fully understand yet still use without hesitation. A clear example is the common use of medicine, where many people take it without knowing how it works within the human body. While the ethical guidelines given to humanity through Islam are deeply rooted in evidence and rationality, some aspects of Islam are inherently based on the unseen, which adds to the value of faith. Therefore, the faith of someone who sees these unseen things, like Angels, will not be recognized by Allah, the Exalted, because believing in the unseen loses its importance once it is witnessed. Chapter 6 Al An'am, verse 8:

“And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.”

The real measure of a person is their capacity to accept reality, even when it cannot be directly sensed through their five senses, and to genuinely obey Allah, the Exalted, despite having the option to disobey Him. By sending the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah, the Exalted, has created a space for testing people's judgment and obedience. He has never disclosed reality to such a degree that individuals would be forced to accept it without question. If this were true, the ideas of success and failure would become meaningless. Therefore, individuals should not anticipate that Allah, the Exalted, and His Angels will appear before them, as such an occurrence would mark the end of all things, leaving no chance for personal choice. The worth of belief and genuine obedience to Allah, the Exalted, exists only as long as reality is presented in a way that allows for its rejection. If the truth were entirely revealed and individuals could see the unseen elements of the universe and the hereafter, their faith and obedience would be of little importance. If these aspects were physically visible, even the most stubborn disbelievers and the worst sinners would not refuse or disobey. The acceptance of faith and obedience maintains its significance only while a veil covers reality. The instant reality is fully revealed will indicate the end of the time given for individuals to make choices and the conclusion of their testing phase, which is the Day of Judgement. Chapter 11 Hud, verse 12:

“…they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.”

Allah, the Exalted, reminds the Holy Prophet Muhammad, peace and blessings be upon him, his role is not to satisfy the foolish requests of people nor does his role involve forcing right guidance on people. His role is to present the truth to them, which involves warnings and good news, to become the perfect role model for them and then to leave them to decide their own path in life. It is Allah, the Exalted, who decides all things within the universe and will hold all people accountable for their intentions, speech and actions in both worlds. Chapter 11 Hud, verse 12:

“…*But you are only a warner. And Allah is Disposer of all things.”*

Generally, it is the responsibility of an individual to properly inform those around them about the distinction between correct guidance and misguidance, while also motivating them to pursue the right path in life. However, they cannot compel anyone to make that choice. Individuals who do not grasp this truth will continuously face frustration and disappointment towards those who opt for misguidance, and this feeling of sadness may even intensify into depression if they fail to realize that their role is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who seek proper guidance will react positively. Individuals who wish to attain peace in both worlds, even if it requires them to go against their worldly desires, recognize that managing one’s desires in this life is a minor sacrifice for the sake of achieving tranquility in both worlds. Furthermore, these individuals understand that satisfying all of one’s worldly desires does not result in inner peace. This is clearly demonstrated when one observes the lives of the wealthy and famous.

Another way of discouraging people from accepting Islam was to accuse the Holy Prophet Muhammad, peace and blessings be upon him, of authoring the Holy Quran. Chapter 11 Hud, verse 13:

“Or do they say, "He invented it"?...”

As previously stated, the non-Muslims residing in Mecca were skilled in Arabic, which allowed them to comprehend that the Holy Quran was not authored by any human. Furthermore, since the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he would not have had the opportunity to access either the altered or original teachings of these holy texts. This reality

further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

As the Holy Prophet Muhammad, peace and blessings be upon him, was a human just like them, if he truly authored the Holy Quran as they asserted, then the non-Muslims of Mecca, who were the experts in the Arabic language, should have been able to create something comparable to the Holy Quran. This would have demonstrated that it did not originate from Allah, the Exalted. Chapter 11 Hud, verse 13:

“…Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

This task requires not just the creation of verses that match the rhythmic style of the Holy Quran, but also the development of verses and a chapter that embody every attribute of the Holy Quran. This encompasses its universal nature, its relevance to all circumstances, in every location and era, its clarity for both the uninformed and the learned, and its ability to provide actionable guidance that can be easily applied in daily life, rather

than just offering ideas that might appear useful but lack real-world applicability.

Overall, the expressions found in the Holy Quran are unparalleled, and its meanings are presented clearly. The eloquence of its words and verses is remarkable, making it unmatched by any other text. It is free from contradictions, which are often found in the scriptures and teachings of other faiths. The Holy Quran offers a comprehensive account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not have formal education in history. It guides individuals to embrace goodness and reject wrongdoing, influencing both personal lives and society at large, thus promoting justice, security, and peace in every household and community. Unlike poetry, tales, and fables, the Holy Quran avoids exaggeration, falsehood, or any form of deceit. Each verse is beneficial and can be applied practically in daily life. Even when the same story is told, the Holy Quran highlights different important lessons. Unlike other writings, the Holy Quran remains captivating even with repeated readings. It presents promises and warnings, backed by clear and undeniable evidence. When discussing concepts that may appear abstract, such as the significance of patience, the Holy Quran consistently offers straightforward and practical ways to integrate these teachings into everyday life. It inspires individuals to fulfill their purpose of creation, which is to sincerely obey Allah, the Exalted, by using the blessings granted to them in ways that are pleasing to Him. This method guarantees tranquility and success in both this life and the afterlife by fostering a harmonious mental and physical condition and by properly positioning everything and everyone in their lives while getting ready for accountability on the Day of Judgement. It distinctly outlines the straight path, appealing to those who desire peace of mind and true success in both worlds. This guidance addresses the nature of humans, rendering it timeless and advantageous for every person, community, and era. When comprehended and implemented correctly, it acts as a solution for all

emotional, financial, and physical difficulties. It provides answers to every problem that an individual or society might face. A look at history shows how communities that adopted the teachings of the Holy Quran have flourished due to its all-encompassing and lasting wisdom. Despite the passage of time, not a single letter of the Holy Quran has been changed, as Allah, the Exalted, has promised to protect it. No other document in history can boast such an extraordinary characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

And chapter 11 Hud, verse 14:

"And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah…"

Allah, the Exalted, addressed the fundamental issues present in a community and outlined the effective solutions for each of them. By tackling these root problems, the numerous secondary issues that arise from them would naturally be resolved. This is the way the Holy Quran provides guidance on everything individuals and societies require to thrive in both this world and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the most remarkable and eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who genuinely pursue and embrace the truth will reap its rewards, while those who follow their own desires and selectively choose from it will ultimately face loss in both this life and the hereafter. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

As no one in the past or in the future can produce something like the Holy Quran, then they should accept its origins and teachings for their own sake as it guides people to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 11 Hud, verse 14:

"And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?"

Islam emphasizes that the sole being deserving of unconditional obedience is their Creator and Sustainer, Allah, the Exalted. In truth, the entity that individuals choose to obey and base their lives upon is what they ultimately worship. People are inherently designed to worship and submit to something. This 'something' may encompass other people, social media platforms, fashion trends, cultural norms, or even their personal ambitions. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A person's worship is determined by whom or what they choose to obey. Thus, Muslims must not only verbally declare their faith in Islam but also take actions that demonstrate true obedience to Allah, the Exalted, in every circumstance above all else. This means using the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who act in this way will find peace of mind and success in both worlds, achieving a balanced mental and physical state while properly placing everything and everyone in their lives. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to obey other beings, such as social media, fashion and culture, will eventually misuse the blessings granted to them. Consequently, they will face an imbalance in their mental and physical well-being, disrupting their priorities and relationships, and inadequately preparing for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, even though they may experience some worldly pleasures. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 11 Hud, verse 11:

“And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?”

Upon reflecting on the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is a singular Creator who has initiated and continues to sustain the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication of this, as life on Earth would be impossible if the Sun were even slightly closer or further away. In the same vein, the Earth has been designed in a manner that fosters a balanced and pristine atmosphere, enabling life to flourish on its surface. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The precise timing of day and night, along with their varying lengths throughout the year, enables people to fully benefit from them. If days were extended, individuals might experience fatigue from the longer hours. Conversely, if nights were lengthened, there would be insufficient time for people to earn a living and participate in other important activities, such as learning. Shorter nights would mean that individuals would not have enough time to rest, which is essential for maintaining good health.

Additionally, variations in the lengths of days and nights would impact agricultural productivity, adversely affecting the sustenance of both humans and animals. The balanced operation of days, nights, and other systems in the universe clearly reflects the Oneness of Allah, the Exalted, as the presence of multiple deities would create conflicting desires, ultimately leading to chaos in the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

When examining the flawlessly balanced water cycle, it becomes evident that a Creator exists. Water evaporates from the ocean, ascends, and then condenses to form acidic rain that falls on the mountains. These mountains neutralize the acidic rain, making it safe for both humans and animals. Any alterations to this perfectly balanced system could result in catastrophic consequences for life on Earth. The salt present in the ocean prevents the decomposition of dead marine organisms from polluting the sea. If the ocean were to become contaminated, it would jeopardize marine life, and the resulting pollutants would also affect land organisms. The water in the

oceans and seas is structured in such a way that marine life can flourish while large vessels can navigate its surface. If the water's composition were to change even slightly, it would upset the balance, allowing either marine life to thrive or ships to operate, but not both simultaneously. Even today, maritime transport is the most prevalent method for the global distribution of goods. Thus, this perfect balance is crucial for sustaining life on Earth.

Evolution represents a type of mutation, which is inherently flawed. However, when one looks at the extensive variety of species, it becomes clear that they have been created in a perfectly balanced way, enabling them to thrive in their specific environments. Take, for instance, the camel, which has been uniquely designed to endure extreme temperatures and survive for extended periods without water. They are perfectly suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been carefully crafted to guarantee that any impurities in its body are completely filtered out from the milk it generates. If there were any blending of the two, it would render the milk unfit for drinking. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is given a distinct life span that prevents any one species from dominating the others. For instance, flies have an incredibly brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population might become unbalanced, potentially overwhelming all other species in the ecosystem. On the other hand, organisms with much longer life spans usually produce only a limited number of offspring. This characteristic is crucial in managing their populations. Such a situation cannot merely be explained by coincidence, nor can it be adequately clarified by the evolutionary theory. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a vital role in wind pollination, aiding in the reproduction of numerous crops, plants, and trees. Throughout history, wind has been crucial for maritime navigation, which remains the primary means of transporting goods globally today. Winds are essential for moving rainclouds to designated areas, ensuring the availability of water that is necessary for life, as creation cannot thrive without it. A balanced wind system can be observed on Earth; without winds, there would be disorder in creation, while too much wind would also create chaos. Similarly, rainfall is meticulously regulated; insufficient rainfall can lead to droughts and

famine, whereas too much rain can cause severe flooding. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This perfectly balanced system is not a result of mere luck and clearly showcases the influence of the Creator. Anyone who contemplates these perfectly balanced systems cannot reasonably refute the presence of a singular Creator who governs all matters. Chapter 11 Hud, verse 11:

“And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?”

Furthermore, since Allah, the Exalted, is the sole creator of life and death and sustains all of creation, He is the only one deserving of obedience. When someone takes care of certain aspects of another person's needs, like providing housing, they deserve gratitude. Thus, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and right for them to express their gratitude to Him. Showing gratitude through intention means acting solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number

3154. A clear indication of a sincere intention is that a person does not seek or anticipate any recognition or reward from others. Expressing gratitude verbally involves either speaking positively or choosing to remain silent. Additionally, demonstrating gratitude through actions means utilizing the blessings one has been given in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when someone owns an item, it is deemed appropriate and acceptable for them to utilize it in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe,

including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for individuals to follow the guidance of Allah, the Exalted, as He is the rightful owner of the entire universe, including themselves.

In the same way, when a person lends their belongings to someone else, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Just like any worldly loan, this must be repaid. The only way to fulfil this obligation is by using these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are given as gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

After inviting people to accept the fact that they cannot produce something similar to the Holy Quran thereby proving it is from Allah, the Exalted, He

indicates the main reason why people reject the truth of Islam despite all the evidence in its favor. Chapter 11 Hud, verse 15:

"Whoever desires the life of this world and its adornments…"

Accepting Islam, unlike all other religions and ways of life, involves controlling one's desires by correctly using the blessings they have been granted as outlined in Islamic teachings. As a result, those who are drowned in pursuing their worldly desires will not accept or act on Islamic teachings even if they verbally claim belief in it. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Chapter 11 Hud, verse 15:

"Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived."

As a result, every facet of their existence—such as family, friendships, career, and wealth—will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they might find themselves unfairly attributing their stress to others, like their relative. By alienating themselves from these beneficial influences, they jeopardize their mental well-being, which could lead to depression, substance abuse, and even thoughts of suicide. This situation is particularly noticeable among those who consistently misuse the blessings they have, including the affluent and famous, who,

despite being provided worldly success due to their efforts, constantly face mental health issues. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement all their efforts and worldly success will be wasted in this world and as a result they will reach the hereafter empty handed. Their punishment in the hereafter will therefore be far worse than anything they experienced in this world. Chapter 11 Hud, verse 16:

“Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.”

One must understand that their efforts and worldly success are only truly beneficial if it leads them to peace of mind in both worlds. If they do not lead them to peace of mind, then they are wasting their time and energy, even if they experience moments of happiness and obtain worldly success. To prevent this outcome, it is essential to grasp the distinction between happiness and peace of mind. Happiness is an emotion that relies on the circumstances one is facing. For instance, a person may feel happiness when they are in an enjoyable setting, like a party. However, since happiness is an emotion, it is quite volatile; a single word or event can diminish one’s sense of happiness, and it is thus not enduring. Consequently, those who chase after happiness will find it elusive, regardless of the number of material luxuries they possess and enjoy. This is particularly clear when observing the wealthy and famous, who often struggle to maintain their happiness through frequent social events. Such behaviour will lead them to misuse the blessings they have received. Consequently, they will end up in an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to

stress, challenges, and hardships in both worlds. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

While peace of mind is a state that does not rely on external circumstances. In fact, an individual who possesses peace of mind remains unaffected by adverse situations, such as the loss of a loved one. Their feelings of sadness will not overshadow their peace of mind, whereas sadness can easily diminish happiness. Consequently, peace of mind is both stable and enduring, provided that one meets the necessary conditions to maintain it. Allah, the Exalted, who created the human body, knows best how one can attain peace of mind by achieving a balanced mental and physical state and by appropriately organizing their life and relationships. Therefore, it is essential for a person to embrace and implement Islamic teachings for their own benefit, even when these teachings may conflict with their personal desires. They should act like a wise patient who acknowledges and follows their doctor's medical advice, understanding that it is in their best interest, even when it involves unpleasant treatments and a strict diet. Just as this wise patient will attain optimal mental and physical health, so too will the individual who accepts and adheres to Islamic teachings prosper.

If one does not grasp the distinction between happiness and peace of mind, they risk misusing the blessings they have received, ultimately

preventing them from achieving peace of mind, even if they experience fleeting moments of happiness. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

The one who understands the difference between moments of happiness and peace of mind in both worlds will therefore adopt the right behaviour. They will strive in the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 11 Hud, verse 17:

“So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]?...”

In addition, people have been granted the perfect role model in the Holy Prophet Muhammad, peace and blessings be upon him, who clearly showed that the one who obeys Allah, the Exalted, by correctly using the blessings He has granted them will obtain peace of mind in both worlds, despite any difficulties they may face during their life. This is quite evident

when one studies the life of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 11 Hud, verse 17:

“…And a witness from Him follows it…”

But as indicated by this verse one will only obtain peace of mind in both worlds when they practically act on Islamic teachings. A verbal declaration of faith in Islam without actions is therefore not good enough to obtain peace of mind in both worlds. This is the major reason why many muslims who fail to support their verbal declaration of faith in Islam with actions do not achieve peace of mind as they persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite their verbal claim of faith in Islam.

One can also observe the previous nations to clearly understand that those who obeyed Allah, the Exalted, by correctly using the blessings He had granted them as outlined in their divine teachings, obtained peace of mind in both worlds. Whereas, those who disobeyed Him, suffered in both worlds, even if they enjoyed some worldly luxuries. Chapter 11 Hud, verse 17:

“…and before it was the Scripture of Moses to lead and as mercy…”

This verse serves as a reminder for individuals to steer clear of a self-absorbed mindset, concentrating solely on their own lives and circumstances. Those who adopt this misguided perspective risk overlooking significant lessons derived from historical occurrences, their own experiences, and the situations faced by others. Gaining insights from these aspects is among the most effective methods to enhance one's behavior and prevent the recurrence of past mistakes, ultimately nurturing inner peace. For instance, observing affluent and renowned figures misuse the blessings they have been granted, only to be burdened by anxiety, mental health issues, addiction, and even thoughts of suicide—despite fleeting moments of joy and luxury—provides a crucial lesson. It instructs observers to avoid misusing the blessings they have received, reinforcing the idea that true tranquility does not stem from material riches or the satisfaction of every earthly desire. Similarly, witnessing someone in poor health should evoke appreciation for one's own wellness and encourage its proper use before it is lost. Consequently, Islam consistently urges Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them.

Those who adopted the right attitude, from the people of the book, such as Abdullah Bin Salaam, may Allah be pleased with them, maintained sincerity to Allah, the Exalted, and therefore accepted Islam when it was presented to them. Chapter 11 Hud, verse 17:

“…and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in the Qur'an...”

They recognized the Holy Quran as they were familiar with its Author, Allah, the Exalted, and they recognized the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as both of them had been discussed in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Furthermore, both the people of the book and the non-Muslims residing in Mecca recognized that the Holy Prophet Muhammad, peace and blessings be upon him, had not acquired knowledge from previous divine writings, which renders it inconceivable for him to have fabricated the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were seen as guardians of sacred wisdom, which granted them a unique position in society, even amidst idol worshippers. However, this revered status faced significant opposition with the rise of Islam.

The people of the book felt envy towards the Holy Prophet Muhammad, peace and blessings be upon him, as he descended from the Holy Prophet Ismaeel, peace be upon him, rather than his brother, the Holy Prophet Ishaaq, peace be upon him, as they did. Their entire belief system revolved around the significance of lineage, which they believed provided them with a sense of superiority over others. Consequently, they found it difficult to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it would undermine the superiority complex they had fabricated.

Furthermore, the scholars among the people of the book recognized that embracing Islam would necessitate using the blessings they had received in accordance with divine guidance, which contradicted their desires. They were also concerned that converting to Islam would lead to a loss of the authority, respect, and social status they had established within their community, which further intensified their opposition to Islam. One must

steer clear of this mindset, as it will only encourage them to continue misusing the blessings they have been given. As a result, they will face disturbances in their mental and physical health, misplace everything and everyone in their lives, and fail to prepare adequately for their accountability on the Day of Judgement. Their mindset will ultimately lead them to stress, difficulties, and challenges in both worlds, regardless of any material comforts they may possess. Chapter 11 Hud, verse 17:

"…But whoever disbelieves in it from the [various] factions - the Fire is his promised destination…"

Furthermore, this verse serves as a caution that if a Muslim emulates the attitude of the people of the book, who did not support their verbal declaration of faith in Allah, the Exalted, with tangible deeds, they risk losing their faith, similar to the fate of the people of the book. It is essential to recognize that faith is akin to a plant; it needs sustenance from acts of obedience to flourish and persist. Just as a plant deprived of adequate sunlight ultimately wilts, an individual's faith can weaken and perish without the reinforcement of obedient actions. This signifies the most significant loss.

In order to avoid this outcome one must obtain certainty of faith. Chapter 11 Hud, verse 17:

“…So be not in doubt about it. Indeed, it is the truth from your Lord…”

A strong faith is vital for upholding a commitment to obey Allah, the Exalted, in every situation, whether during times of wealth or hardship. This deep faith is nurtured by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, those who lack awareness of Islamic principles often have weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of comprehension can obscure the truth that surrendering their desires in favor of obeying Allah, the Exalted, is essential for attaining genuine peace in both worlds. Therefore, it is crucial for individuals to strengthen their faith by seeking Islamic knowledge and applying it in their lives, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves properly utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately promoting a balanced mental and physical state and the right prioritization of all areas of their lives.

But as the obedience of Allah, the Exalted, involves correctly using the blessings one has been granted as outlined in Islamic teachings, it inevitably contradicts the worldly desires of people. As a result, many will not accept or support their verbal declaration of faith in Islam despite the fact that peace of mind can only be achieved in this manner. Chapter 11 Hud, verse 17:

"…So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe."

When one looks at how most of society disregards Islamic teachings, they might assume that the actions of the majority are right and consequently, they follow them without any consideration or introspection. However, the majority view is not necessarily accurate. History has demonstrated that the prevailing opinion or belief can be proven wrong with the emergence of new evidence and understanding, like the incorrect notion that the Earth was flat. It is crucial to avoid behaving like sheep by blindly conforming to the majority view, as this frequently leads to poor decisions in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, enabling them to make well-informed choices, even if these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of mindlessly following others in religious matters for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Allah, the Exalted, then warns those who intentionally disobey Him by misinterpreting divine teachings for the sake of worldly gain, like many from the people of the book did. Chapter 11 Hud, verse 18:

“And who is more unjust than he who invents a lie about Allah?...”

Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the quest for wealth and status can be more detrimental to one's faith than the devastation caused by two famished wolves attacking a flock of sheep. This is because those who pursue material wealth and power often compromise their beliefs to reach these ambitions. In their relentless pursuit of riches and influence, they will disobey Allah, the Exalted, while acquiring and holding onto these assets, particularly in contemporary society. The stronger the desire for such ambitions, the greater the likelihood of disobeying Allah, the Exalted, and causing harm to others. Historical records illustrate the extreme measures individuals have resorted to in their quest for power and wealth, including the unjust killing of innocents. Instead, a Muslim should focus on earning a lawful income that satisfies their needs and responsibilities. If they achieve a leadership role, they must carry out their duties in a way that pleases Allah, the Exalted, ensuring it fosters peace for themselves and others in this life and the

hereafter. On the other hand, historical evidence shows that the improper use of wealth and power inevitably leads to stress, difficulties, and challenges for the individual, even if these consequences are not immediately apparent to them or those around them. In this life, the misuse of their bestowed blessings will disrupt their mental and physical health and cause them to misplace everything and everyone in their lives, ultimately hindering their preparedness for accountability on the Day of Judgement. This will result in stress, challenges, and suffering in both this life and the hereafter, no matter what material benefits they might acquire. On the Day of Judgement, justice will prevail. The oppressor will be compelled to transfer their good deeds to their victims, and if needed, they will carry the burden of their victim's sins until justice is served. This could lead to the oppressor facing damnation in Hell on Judgement Day, irrespective of their observance of the rights of Allah, the Exalted. This crucial warning is highlighted in a Hadith from Sahih Muslim, number 6579. Chapter 11 Hud, verse 18:

“And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers.”

Furthermore, when an individual deliberately distorts divine knowledge for personal benefit, they will certainly lead others astray. It is essential to refrain from misleading others, as their sins will only grow, even posthumously, as long as someone follows their poor counsel. This caution is highlighted in a Hadith located in Jami At Tirmidhi, number 2674. Chapter 11 Hud, verse 19:

“Who averted [people] from the way of Allah and sought to make it [seem] deviant…”

Misguiding others can also occur when one fails to support their verbal declaration of faith in Allah, the Exalted, with actions. As a result, other people will observe their behaviour and assume they are acting on Islamic teachings when they are not and blindly follow them, such as their children. In addition, when one fails to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will misrepresent Islam to the outside world. As a result, non-muslims and other muslims will be discouraged from accepting or acting on Islamic teachings when they observe their bad character and actions. Chapter 11 Hud, verse 19:

“Who averted [people] from the way of Allah and sought to make it [seem] deviant…”

In fact, the one who fails to act on their verbal declaration of faith, like many from the people of the book did, may lose their faith before leaving this world. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive essential nutrients, like sunlight, will perish, so too can a person's faith diminish and die if it is not sustained by acts of obedience. Chapter 11 Hud, verse 19:

“Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.”

In general, when someone opts for a different path than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal desires over the obedience of Allah, the Exalted. As a result, this may lead to criticism directed at those who remain firm in their faith, often from family members.

Additionally, societal factors like social media, fashion trends, and cultural norms often exert pressure on individuals adhering to Islamic values. The promotion of Islam is frequently perceived as a hindrance to their aspirations for wealth and social status. Industries that Islam critiques usually resist the integration of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the widespread anti-Islamic sentiments seen across various platforms, including social media.

Moreover, those who endeavor to follow Islamic principles, which promote moderation in personal desires and the correct use of the blessings they have been granted, often face backlash from individuals who indulge in excess—acting on their impulses without any restraint, as Islam makes them appear animalistic. These individuals frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle marked by unrestrained desires. They often focus on specific aspects of Islam, such as the dress code for

women, to diminish its attractiveness. However, discerning individuals can easily recognize the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not subject other important professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness and lack of depth in their arguments. Ultimately, it is the fundamental principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, prompting them to criticize it in any way they can. Chapter 11 Hud, verse 19:

"Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers."

In every circumstance, an individual must unwaveringly commit to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them tranquility and protect them from the negative influences of others, even if this protection is not immediately visible. Their loyalty to Allah, the Exalted, will ensure that they make wise use of the blessings they have received. This mindset will help them achieve a harmonious mental and physical condition, allowing them to effectively navigate all aspects and relationships in their lives while also preparing for their accountability on the Day of Judgement. As a result, this behavior will foster peace in both worlds. Thus, they will be rightly guided through every situation they face, whether in times of ease or difficulty, thereby enhancing their peace of mind and ensuring they receive boundless rewards in both worlds.

On the other hand, choosing to ignore the commands of Allah, the Exalted, in pursuit of others' approval will ultimately lead to a loss of inner peace, as such decisions will encourage the misapplication of the blessings He has provided them. Chapter 11 Hud, verse 20:

“Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors…”

An individual who misuses the blessings they have received should not be deceived into thinking that just because they have not faced consequences yet, or have not recognized any punishment, it implies they will escape punishment entirely. As a result of their behaviour, every facet of their existence—family, friends, career, and wealth—will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to others, such as their relatives. By distancing themselves from these positive influences, they will only worsen their mental health challenges, which will lead to depression, substance abuse, and even suicidal ideation. This outcome is particularly noticeable among those who consistently misuse the blessings they have, such as the affluent and famous, even though they enjoy some worldly luxuries. And as their behaviour prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 11 Hud, verse 20:

“…For them the punishment will be multiplied…”

They should have learned to adopt the right behaviour by observing the bad behaviour of those from the past and those living in their time and the consequences their faced as a result. Chapter 11 Hud, verse 20:

"…They were not able to hear, nor did they see."

Thus, this verse acts as a reminder for people to avoid a self-centered attitude, focusing only on their own lives and situations. Those who embrace this attitude risk missing out on important lessons from historical events, their personal experiences, and the challenges faced by others. Learning from these elements is one of the best ways to improve one's behavior and avoid repeating past errors, ultimately fostering inner peace. For example, watching wealthy and famous individuals misuse the blessings they have been granted, only to be weighed down by anxiety, mental health struggles, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—offers a vital lesson. It teaches onlookers to refrain from misusing the blessings they have been given, reinforcing the notion that genuine peace does not arise from material wealth or the fulfillment of every earthly craving. Likewise, seeing someone in poor health should inspire gratitude for one's own well-being and promote its proper use before it is taken away. Therefore, Islam continually encourages Muslims to remain alert and conscious, rather than becoming so absorbed in their own matters that they neglect the broader world around them. But if one fails to learn from others, whether those from the past or in their lifetime, then they will adopt man-made codes of conduct which only encourage them to misuse the blessings they have been

granted. Consequently, they will find themselves in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 11 Hud, verse 21:

“Those are the ones who will have lost themselves…”

And all their efforts and worldly success will be wasted in this world, as these things did not lead them to peace of mind, despite the moments of happiness they experienced. Chapter 11 Hud, verse 21:

“…and lost from them is what they used to invent.”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

And as their way of life prevented them from correctly using the blessings Allah, the Exalted, had granted them, they failed to prepare for their accountability on the Day of Judgement. Their loss and punishment will therefore increase in the hereafter and they will not be granted any more respite or second chances to correct their behaviour. Chapter 11 Hud, verse 22:

"Assuredly, it is they in the Hereafter who will be the greatest losers."

One must therefore avoid this outcome by sincerely accepting Islam and supporting their verbal declaration of faith in it with actions by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 11 Hud, verse 23:

"Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord…"

But in order to correctly obey Allah, the Exalted, they must adopt humility by accepting that as Allah, the Exalted, knows all things, He alone knows how they must use the blessings He has granted them so that they achieve peace of mind, even though this truth will contradict their worldly desires. They must accept that as Allah, the Exalted, created and owns all things, including them, they must utilize their life and blessings He has granted

them in ways pleasing to Him. The one who accepts these truths will correctly use the blessings they have been granted as outlined in Islamic teachings, understanding this is best for them. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 11 Hud, verse 23:

"…those are the companions of Paradise; they will abide eternally therein."

But those who fail to observe the benefits in accepting and acting on Islamic teachings, as it contradicts their worldly desires, and instead adopt an arrogant attitude by believing they know better than Allah, the Exalted, how to achieve peace of mind in both worlds and that they have more of a right to decide what to do with the life and blessings He has granted them, will persist on disobeying Him by misusing the blessings He has granted them. Their arrogance and addiction to worldly desires will make them blind and deaf to the obvious truth only a fool would deny. In contrast to those who adopt the right mindset and thus achieve peace in both worlds, this person, who remains blind and deaf to the truth, will persist in opposing Allah, the Exalted. As a result, every facet of their life, including family, friends, career, and wealth, will become a source of distress for them. If they continue to ignore Allah, the Exalted, they will wrongly blame their stress on the wrong individuals and things in their lives, like their relatives. By cutting off these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome becomes clear when one observes those who continually misuse the blessings they have been granted, such

as the affluent and famous, despite their seemingly pleasurable worldly experiences. Chapter 11 Hud, verse 24:

“The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not reflect?”

Therefore, individuals should adopt and act on Islamic principles for their own good, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this wise patient will achieve good mental and physical health, so will the person who accepts and applies Islamic teachings. This is because only Allah, the Exalted, has the knowledge needed to help a person attain a balanced mental and physical state and to properly arrange everything and everyone in their life. The understanding of mental and physical health that society possesses will never be sufficient to achieve this aim, despite extensive research, as it cannot tackle every challenge a person may face in life. Their guidance cannot eliminate all forms of mental and physical stress, nor can it guarantee that one organizes everything and everyone in their life correctly, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this all-encompassing knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 11 Hud, verse 24:

“The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not reflect?”

The clarity of this truth emerges when one observes individuals who make use of the blessings they have received in accordance with Islamic teachings, in contrast to those who do not. While it is true that many patients may lack an understanding of the science behind the medications they are prescribed and therefore place their blind trust in their doctors, Allah, the Exalted, however, urges individuals to contemplate the teachings of Islam so they can appreciate its positive impact on their lives. He does not require people to accept Islamic teachings without question; instead, He desires them to recognize its truth through the clear benefits it provides. However, this necessitates that a person approaches the teachings of Islam with an open and impartial mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 11 – Hud, Verses 25-123 of 123

وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ﴿٢٥﴾

أَن لَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۖ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ أَلِيمٖ ﴿٢٦﴾

فَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرٗا مِّثۡلَنَا وَمَا
نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمۡ أَرَاذِلُنَا بَادِيَ ٱلرَّأۡيِ وَمَا نَرَىٰ
لَكُمۡ عَلَيۡنَا مِن فَضۡلِۭ بَلۡ نَظُنُّكُمۡ كَٰذِبِينَ ﴿٢٧﴾

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي رَحۡمَةٗ مِّنۡ عِندِهِۦ
فَعُمِّيَتۡ عَلَيۡكُمۡ أَنُلۡزِمُكُمُوهَا وَأَنتُمۡ لَهَا كَٰرِهُونَ ﴿٢٨﴾

وَيَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مَالًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۚ وَمَآ أَنَا۠
بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا
تَجۡهَلُونَ ﴿٢٩﴾

وَيَٰقَوۡمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمۡۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ إِنِّي
مَلَكٞ وَلَآ أَقُولُ لِلَّذِينَ تَزۡدَرِيٓ أَعۡيُنُكُمۡ لَن يُؤۡتِيَهُمُ ٱللَّهُ خَيۡرًاۖ ٱللَّهُ
أَعۡلَمُ بِمَا فِيٓ أَنفُسِهِمۡۖ إِنِّيٓ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾

قَالُواْ يَٰنُوحُ قَدۡ جَٰدَلۡتَنَا فَأَكۡثَرۡتَ جِدَٰلَنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن
كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾

قَالَ إِنَّمَا يَأۡتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعۡجِزِينَ ﴿٣٣﴾

وَلَا يَنفَعُكُمۡ نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ أَن
يُغۡوِيَكُمۡۚ هُوَ رَبُّكُمۡ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٣٤﴾

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَعَلَيَّ إِجۡرَامِي وَأَنَا۠ بَرِيٓءٞ مِّمَّا
تُجۡرِمُونَ ﴿٣٥﴾

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤۡمِنَ مِن قَوۡمِكَ إِلَّا مَن قَدۡ ءَامَنَ فَلَا
تَبۡتَئِسۡ بِمَا كَانُواْ يَفۡعَلُونَ ﴿٣٦﴾

وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْۚ إِنَّهُم
مُّغۡرَقُونَ ﴿٣٧﴾

وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ
إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ﴿٣٨﴾

فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ
مُّقِيمٌ ﴿٣٩﴾

حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ
ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ
إِلَّا قَلِيلٞ ٤٠

۞وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ
رَّحِيمٞ ٤١

وَهِيَ تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي
مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ ٤٢

قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ
مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ فَكَانَ مِنَ
ٱلۡمُغۡرَقِينَ ٤٣

وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ
ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤٤

وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ
وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ ٤٥

قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ
بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٤٦

قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي
وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ٤٧

قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ
وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ٤٨

تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن
قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ٤٩

وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ٥٠

يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا
تَعۡقِلُونَ ٥١

وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ
عَلَيۡكُم مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ
مُجۡرِمِينَ ٥٢

قَالُواْ يَٰهُودُ مَا جِئۡتَنَا بِبَيِّنَةٖ وَمَا نَحۡنُ بِتَارِكِيٓ ءَالِهَتِنَا عَن
قَوۡلِكَ وَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ٥٣

إِن نَّقُولُ إِلَّا ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا بِسُوٓءٖۗ قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ
وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ٥٤

مِن دُونِهِۦۖ فَكِيدُونِي جَمِيعٗا ثُمَّ لَا تُنظِرُونِ ٥٥

إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ
رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٦

فَإِن تَوَلَّوۡاْ فَقَدۡ أَبۡلَغۡتُكُم مَّآ أُرۡسِلۡتُ بِهِۦٓ إِلَيۡكُمۡۚ وَيَسۡتَخۡلِفُ رَبِّي قَوۡمًا
غَيۡرَكُمۡ وَلَا تَضُرُّونَهُۥ شَيۡـًٔاۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيۡءٍ حَفِيظٞ ٥٧

وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا هُودٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَنَجَّيۡنَٰهُم
مِّنۡ عَذَابٍ غَلِيظٖ ٥٨

وَتِلۡكَ عَادٞۖ جَحَدُواْ بِـَٔايَٰتِ رَبِّهِمۡ وَعَصَوۡاْ رُسُلَهُۥ وَٱتَّبَعُوٓاْ أَمۡرَ كُلِّ جَبَّارٍ
عَنِيدٖ ٥٩

وَأُتۡبِعُواْ فِي هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ إِنَّ عَادٗا كَفَرُواْ رَبَّهُمۡۗ أَلَا
بُعۡدٗا لِّعَادٖ قَوۡمِ هُودٖ ٦٠

۞ وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥۖ هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَٱسۡتَعۡمَرَكُمۡ فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ
إِنَّ رَبِّي قَرِيبٞ مُّجِيبٞ ٦١

قَالُواْ يَٰصَٰلِحُ قَدۡ كُنتَ فِينَا مَرۡجُوّٗا قَبۡلَ هَٰذَآۖ أَتَنۡهَىٰنَآ أَن نَّعۡبُدَ مَا يَعۡبُدُ
ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكّٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ مُرِيبٖ ٦٢

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي مِنۡهُ
رَحۡمَةٗ فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنۡ عَصَيۡتُهُۥۖ فَمَا تَزِيدُونَنِي غَيۡرَ
تَخۡسِيرٖ ٦٣

وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ
أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٞ قَرِيبٞ ٦٤

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ
غَيۡرُ مَكۡذُوبٖ ٦٥

فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ
مِّنَّا وَمِنۡ خِزۡيِ يَوۡمِئِذٍۗ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ٦٦

وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ
جَٰثِمِينَ ٦٧

كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمۡۗ أَلَا بُعۡدٗا لِّثَمُودَ ٦٨

وَلَقَدۡ جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُواْ سَلَٰمٗاۖ قَالَ سَلَٰمٞۖ فَمَا
لَبِثَ أَن جَآءَ بِعِجۡلٍ حَنِيذٖ ٦٩

فَلَمَّا رَءَآ أَيۡدِيَهُمۡ لَا تَصِلُ إِلَيۡهِ نَكِرَهُمۡ وَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۚ قَالُواْ
لَا تَخَفۡ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمِ لُوطٖ ٧٠

وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ
يَعۡقُوبَ ٧١

قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ
عَجِيبٞ ٧٢

قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ
ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ ٧٣

فَلَمَّا ذَهَبَ عَنۡ إِبۡرَٰهِيمَ ٱلرَّوۡعُ وَجَآءَتۡهُ ٱلۡبُشۡرَىٰ يُجَٰدِلُنَا فِي قَوۡمِ
لُوطٍ ٧٤

إِنَّ إِبۡرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٞ مُّنِيبٞ ٧٥

يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ
غَيۡرُ مَرۡدُودٖ ٧٦

وَلَمَّا جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا
يَوۡمٌ عَصِيبٞ ٧٧

وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ كَانُواْ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ
يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي
ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨

قَالُواْ لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ ٧٩

قَالَ لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ ٨٠

قَالُواْ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ إِلَيۡكَۖ فَأَسۡرِ بِأَهۡلِكَ بِقِطۡعٖ
مِّنَ ٱلَّيۡلِ وَلَا يَلۡتَفِتۡ مِنكُمۡ أَحَدٌ إِلَّا ٱمۡرَأَتَكَۖ إِنَّهُۥ مُصِيبُهَا مَآ
أَصَابَهُمۡۚ إِنَّ مَوۡعِدَهُمُ ٱلصُّبۡحُۚ أَلَيۡسَ ٱلصُّبۡحُ بِقَرِيبٖ ٨١

فَلَمَّا جَآءَ أَمۡرُنَا جَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهَا
حِجَارَةٗ مِّن سِجِّيلٖ مَّنضُودٖ ٨٢

مُّسَوَّمَةً عِندَ رَبِّكَۖ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٖ ٨٣

۞ وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم
مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ وَلَا تَنقُصُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَۚ إِنِّيٓ أَرَىٰكُم
بِخَيۡرٖ وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ مُّحِيطٖ ٨٤

وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ
ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٨٥

بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَۚ وَمَآ أَنَا۠ عَلَيۡكُم
بِحَفِيظٖ ٨٦

قَالُواْ يَٰشُعَيۡبُ أَصَلَوٰتُكَ تَأۡمُرُكَ أَن نَّتۡرُكَ مَا يَعۡبُدُ
ءَابَآؤُنَآ أَوۡ أَن نَّفۡعَلَ فِيٓ أَمۡوَٰلِنَا مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ ٱلۡحَلِيمُ
ٱلرَّشِيدُ ٨٧

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَرَزَقَنِي مِنۡهُ رِزۡقًا
حَسَنٗاۚ وَمَآ أُرِيدُ أَنۡ أُخَالِفَكُمۡ إِلَىٰ مَآ أَنۡهَىٰكُمۡ عَنۡهُۚ إِنۡ أُرِيدُ
إِلَّا ٱلۡإِصۡلَٰحَ مَا ٱسۡتَطَعۡتُۚ وَمَا تَوۡفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ
أُنِيبُ ٨٨

وَيَٰقَوۡمِ لَا يَجۡرِمَنَّكُمۡ شِقَاقِيٓ أَن يُصِيبَكُم مِّثۡلُ مَآ أَصَابَ قَوۡمَ نُوحٍ
أَوۡ قَوۡمَ هُودٍ أَوۡ قَوۡمَ صَٰلِحٖۚ وَمَا قَوۡمُ لُوطٖ مِّنكُم بِبَعِيدٖ ٨٩

وَٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ رَبِّي رَحِيمٞ وَدُودٞ ٩٠

قَالُواْ يَٰشُعَيۡبُ مَا نَفۡقَهُ كَثِيرٗا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفٗاۖ
وَلَوۡلَا رَهۡطُكَ لَرَجَمۡنَٰكَۖ وَمَآ أَنتَ عَلَيۡنَا بِعَزِيزٖ ٩١

قَالَ يَٰقَوۡمِ أَرَهۡطِيٓ أَعَزُّ عَلَيۡكُم مِّنَ ٱللَّهِ وَٱتَّخَذۡتُمُوهُ وَرَآءَكُمۡ
ظِهۡرِيًّاۖ إِنَّ رَبِّي بِمَا تَعۡمَلُونَ مُحِيطٞ ٩٢

وَيَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَٰمِلٞۖ سَوۡفَ تَعۡلَمُونَ
مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَمَنۡ هُوَ كَٰذِبٞۖ وَٱرۡتَقِبُوٓاْ إِنِّي
مَعَكُمۡ رَقِيبٞ ٩٣

وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا شُعَيۡبٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا
وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ٩٤

كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَا بُعۡدٗا لِّمَدۡيَنَ كَمَا بَعِدَتۡ ثَمُودُ ٩٥

وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ٩٦

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ
بِرَشِيدٍ ٩٧

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ
ٱلْمَوْرُودُ ٩٨

وَأُتْبِعُوا۟ فِى هَـٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَـٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ٩٩

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ وَحَصِيدٌ ١٠٠

وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ
ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ
تَتْبِيبٍ ١٠١

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَـٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ
شَدِيدٌ ١٠٢

إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّمَنْ خَافَ عَذَابَ ٱلْـَٔاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ
ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ١٠٣

وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ١٠٤

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ١٠٥

فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

خَـٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ
رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَـٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَـٰوَٰتُ
وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَـٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ
ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَـٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١١٢﴾

وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ
ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ ١١٤

وَٱصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ١١٥

فَلَوۡلَا كَانَ مِنَ ٱلۡقُرُونِ مِن قَبۡلِكُمۡ أُوْلُواْ بَقِيَّةٖ يَنۡهَوۡنَ عَنِ ٱلۡفَسَادِ
فِي ٱلۡأَرۡضِ إِلَّا قَلِيلٗا مِّمَّنۡ أَنجَيۡنَا مِنۡهُمۡۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُواْ
مَآ أُتۡرِفُواْ فِيهِ وَكَانُواْ مُجۡرِمِينَ ١١٦

وَمَا كَانَ رَبُّكَ لِيُهۡلِكَ ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا
مُصۡلِحُونَ ١١٧

وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةٗ وَٰحِدَةٗۖ وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨

إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمۡۗ وَتَمَّتۡ كَلِمَةُ رَبِّكَ لَأَمۡلَأَنَّ
جَهَنَّمَ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ ١١٩

وَكُلّٗا نَّقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَۚ وَجَآءَكَ فِي
هَٰذِهِ ٱلۡحَقُّ وَمَوۡعِظَةٞ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ١٢٠

وَقُل لِّلَّذِينَ لَا يُؤۡمِنُونَ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنَّا عَٰمِلُونَ ١٢١

وَٱنتَظِرُوٓاْ إِنَّا مُنتَظِرُونَ ١٢٢

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ
وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

“And We had certainly sent Noah to his people, [saying], " Indeed, I am to you a clear warner.

That you not worship except Allah . Indeed, I fear for you the punishment of a painful day."

So the eminent among those who disbelieved from his people said, " We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."

He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?

And O my people, I ask not of you for it any wealth. My reward is not but from Allah . And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?

And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never

grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

He said, " Allah will only bring it to you if He wills, and you will not cause [Him] failure.

And my advice will not benefit you - although I wished to advise you - If Allah should intend to put you in error. He is your Lord, and to Him you will be returned."

Or do they say, "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.

And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

[But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah , except for whom He gives mercy." And the waves came between them, and he was among the drowned.

And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."

And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

[Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous .

And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah ; you have no deity other than Him. You are not but inventors [of falsehood].

O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?

And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah

Other than Him. So plot against me all together; then do not give me respite.

Indeed, I have relied upon Allah , my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.

And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah 's earth and do not touch her with harm, or you will be taken by an impending punishment."

But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."

So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.

And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.

And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

They said, "Are you amazed at the decree of Allah ? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.

Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].

[The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."

And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"

They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

He said, "If only I had against you some power or could take refuge in a strong support."

The angels said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

Marked from your Lord. And Allah 's punishment is not from the wrongdoers [very] far.

And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah ; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"

He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him... ? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah . Upon him I have relied, and to Him I return.

And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away.

And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

He said, "O my people, is my family more respected for power by you than Allah ? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.

And We did certainly send Moses with Our signs and a clear authority

To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given.

That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].

And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin.

And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

And We do not delay it except for a limited term.

The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.

As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.

[They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.

And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.

So do not be in doubt as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.

So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.

And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

And your Lord would not have destroyed the cities unjustly while their people were reformers.

And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

And say to those who do not believe, "Work according to your position; indeed, we are working.

And wait, indeed, we are waiting."

And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do."

Discussion on Verses 25-123 of 123

After discussing some of the reasons why He is worthy of obedience in every situation, Allah, the Exalted, then strengthens this fact by discussing some events from the past which clearly show the difference in consequences of those who obeyed Him, by correctly using the blessings He had granted them as outlined in divine teachings, and those who disobeyed Him. Chapter 11 Hud, verse 25:

"And We had certainly sent Noah to his people…"

Regardless of how advanced a society may become, and irrespective of the knowledge they acquire across various fields, including the mental and physical aspects of people, it remains unattainable for them to formulate a code of conduct that is entirely aligned with human nature and accommodates all circumstances, conditions, and scenarios that individuals or societies may encounter throughout their existence on Earth. This endeavor is fundamentally impossible, as humanity continues to uncover new insights regarding specific components of human existence, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to establish an impeccable code of conduct that fosters tranquility and justice on an individual and societal level. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that distinctly separates good from evil, beneficial from detrimental, and

facilitates the attainment of peace of mind. As a result of this truth, Allah, the Exalted, has always dispatched Holy Prophets, peace be upon them, and divine revelation in order to warn people of this fact thereby encouraging them to obey Him by correctly using the blessings He has granted them as outlined in divine teachings so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 11 Hud, verses 25-26:

"And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner. That you not worship except Allah…""

It is essential to recognize that obedience is a practical matter, extending beyond merely having faith in one's spiritual heart. Obedience to Allah, the Exalted, necessitates the performance of good deeds aimed at pleasing Him. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. Furthermore, obedience to Allah, the Exalted, encompasses fulfilling various aspects of the Holy Quran. The first aspect is to recite it accurately and consistently. The second is to comprehend its teachings through a trustworthy source and instructor. The final aspect is to implement the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. An obedience Muslim prioritizes acting upon its teachings over pursuing their desires that contradict the Holy Quran. Shaping one's character according to the Holy Quran signifies true obedience towards the book of Allah, the Exalted. This practice aligns with the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith found in Sunan Abu

Dawud, number 1342. A key element of being sincere to the Holy Quran is to approach it with the genuine intention of understanding and acting upon all of its content, regardless of whether one's desires conflict with the Holy Quran. Those who selectively choose which commands, prohibitions, and advice to follow or disregard based on personal whims exhibit insincerity towards it and, consequently, will not genuinely benefit from its guidance. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Ultimately, it is crucial to recognize that while the Holy Quran serves as a remedy for earthly difficulties, a Muslim should not limit its use solely to this function. In other words, they should not merely recite it to resolve their worldly issues, treating the Holy Quran as a tool that is taken out during times of trouble and then returned to a toolbox. The primary purpose of the Holy Quran is to provide guidance for a safe journey to the hereafter. Ignoring this essential role and using it only to address one's worldly concerns is inappropriate, as it contradicts the conduct of an obedient Muslim.

The one who fails to obey Allah, the Exalted, correctly will inevitably misuse the blessings they have been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of stress. Should they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and things in their lives, such as their relatives, for their stress. By severing ties with these

positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when one observes those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their enjoyment of worldly luxuries. And as their behaviour prevents them from preparing correctly for their accountability on the Day of Judgement, their punishment will be far greater in the hereafter. Chapter 11 Hud, verse 26:

“That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

It is crucial to keep in mind that false gods, including idols, are not the sole entities that an individual may worship apart from Allah, the Exalted. In truth, anything that one obeys in defiance of Allah, the Exalted—such as social media, fashion, culture, and individuals—constitutes what they truly worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The learned individuals and religious figures among the people of the book were not worshipped; instead, they were obeyed in acts of defiance against Allah, the Exalted, yet this obedience was regarded as a form of worship.

This tenet of Islam was similarly referenced in connection with the Devil. Chapter 36 Yaseen, verse 60:

"Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy."

The vast majority of humanity did not participate in the worship of the Devil; nonetheless, they have been accused of such due to their obedience to him in opposition to Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in defiance of Allah, the Exalted, as this would equate to worshipping these entities. If one renounces their servitude to Allah, the Exalted, they will inevitably become subservient to other influences, such as individuals, social media, fashion, culture, and their employers. Attempting to balance multiple and unjust masters leads only to stress, as it is impractical to satisfy them all due to their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone's expectations, those who reject the servitude of Allah, the Exalted, will become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the satisfaction they seek. This fundamental truth is apparent to all, regardless of their educational background. Moreover, one's worship of other entities, by yielding to them in disobedience to Allah, the Exalted, will not offer them any benefit in the hereafter, as these entities will not come to their aid in their time of need. Chapter 11 Hud, verse 26:

“That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

In truth, every individual who neglects the Islamic code of conduct in favor of alternative man-made codes of conduct does so primarily to satisfy their worldly desires, as all other codes are fundamentally based on human desires. The affluent and influential often exhibit a deeper commitment to this attitude, as they understand that accepting the truth of Islam necessitates adherence to a specific moral framework, which would restrict their pursuit of misguided desires. Historically, this explains why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not contingent upon whether Islam is the correct or incorrect faith according to clear evidence; it is simply about fulfilling one's own desires. Chapter 11 Hud, verse 27:

“So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at are weak minded. And we do not see in you over us any merit; rather, we think you are liars."

Out of fear of losing their influence and power, the rich and influential have not only rejected or ignored divine teachings, as it contradicted their worldly desires, but have always strived hard to discourage others from accepting and acting on divine teachings also. For example, they would use the fact that their Holy Prophet, peace be upon them, was a human being instead of being some angelic being as evidence against them. The role of a Holy

Prophet, peace be upon them, is specifically designed for humanity, making it illogical to assign beings like Angels to fulfill this position. The primary purpose of a Holy Prophet, peace be upon them, is to act as a tangible model for individuals on how to manage all facets of life. Unlike humans, Angels do not undergo experiences such as fatigue, which would hinder people's ability to connect with an Angelic Prophet, peace be upon him, potentially offering them a justification before Allah, the Exalted, on the Day of Judgement. Therefore, even if Allah, the Exalted, were to appoint an Angel as a Holy Prophet, peace be upon them, He would have to present him in human form so that individuals could imitate him. Chapter 6 Al An'am, verse 9:

"And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves."

Thus, why were non-Muslims surprised that a human was chosen to convey messages to others? Likewise, is it not customary to appoint a Holy Prophet, peace be upon them, to lead humanity? If individuals are wandering in misguidance and unaware of the truth, what is genuinely remarkable: that their Creator and Lord would implement steps to guide them, or that they would be allowed to continue in their misguidance? Chapter 11 Hud, verse 27:

"So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you

followed except by those who are the lowest of us [and] at are weak minded…"

History has shown that the lower class of every society throughout the generations often accepted the truth of Islam before the higher society, as they were not so drowned in their worldly desires like the rich were. In order to discourage people from accepting the truth, the arrogant leaders would criticize the poor followers of their Holy Prophet, peace be upon them, thereby suggesting that if accepting divine faith was the correct path in life, then the poor would not have obtained it before the elite of society, as the elite of society were always ahead of the lower class in worldly matters. Chapter 46 Al Ahqaf, verse 11:

"And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it."…"

The elite of society would also use the fact that as they were granted worldly things and luxuries they were favored by Allah, the Exalted, and therefore rightly guided. According to their belief, if they were misguided Allah, the Exalted, would not have favored them with worldly things. In addition, they claimed that if a person was truly a Holy Prophet, peace be upon them, they would be granted worldly things, such as wealth. Chapter 11 Hud, verse 27:

"…And we do not see in you over us any merit…"

They did not understand that the acquisition of worldly possessions, such as wealth, is not inherently linked to Prophethood. While some Holy Prophets, peace be upon them, were bestowed with earthly kingdoms, the majority were not, as the attainment of worldly possessions is not integral to the fulfillment of the Prophetic mission. Their perspective was influenced by their love for material desires. Sadly, some Muslims have embraced a similar mindset, believing that as long as they profess their faith in Islam and perform their fundamental obligations, they should be rewarded with worldly possessions, including wealth and power. However, adhering to and implementing Islamic principles does not assure the acquisition of material things, such as wealth. Instead, it ensures the attainment of tranquility in both this life and the hereafter by fostering a harmonious mental and physical state and by appropriately prioritizing all aspects of life. Indeed, peace of mind holds far greater significance than material possessions, as things such as fame, wealth, authority, family, friends, and careers only possess value when one enjoys peace of mind. In its absence, these worldly possessions will transform into sources of anxiety and distress. This is evident when one observes the lives of the affluent and renowned.

The elite of society, whose worldly desires were contradicted by divine guidance, would then conclude after presenting their baseless excuses that their Holy Prophet, peace be upon him, and his followers were liars, in order to discourage others from following them. Chapter 11 Hud, verse 27:

“…rather, we think you are liars."”

Generally, when an individual chooses a different course than their contemporaries, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over obedience to Allah, the Exalted. Consequently, this can result in criticism aimed at those who steadfastly uphold their faith, often from family members.

Moreover, societal influences such as social media, fashion trends, and cultural norms frequently apply pressure on individuals who adhere to Islamic values. The advocacy of Islam is often viewed as an obstacle to their ambitions for wealth and social influence. Sectors that Islam critiques typically resist the incorporation of Islamic principles and dissuade Muslims from practicing their faith. This significantly contributes to the pervasive anti-Islamic sentiments observed across various platforms, including social media.

Furthermore, individuals who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the appropriate utilization of the blessings bestowed upon them, often encounter opposition from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, seeking to lure them into a lifestyle characterized by unbridled desires. They often target specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless,

perceptive individuals can readily identify the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not apply the same level of scrutiny to other significant professions, including law enforcement, military, healthcare, education, and business. This selective critique of the Islamic dress code, juxtaposed with their silence regarding other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core tenets of Islam and the disciplined behavior of its adherents that incite these various assaults on Islam, leading them to criticize it in any manner possible. Chapter 11 Hud, verse 27:

“So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at are weak minded. And we do not see in you over us any merit; rather, we think you are liars.”"

The Holy Prophet Nuh, peace be upon him, explained to his people that the code of conduct he was inviting them towards was based on clear evidence and logic, whereas the man-made code of conduct they were following were based on their worldly desires and fabricated cultural practices which were rooted in ignorance. Chapter 11 Hud, verse 28:

“He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you…”"

They failed to observe the benefits of the divine code of conduct he was inviting them towards as it contradicted their worldly desires and the customs of their forefathers which they blindly imitated.

One should refrain from following others without question, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals see that most of society disregards Islamic teachings, they might assume that the majority's actions are right and consequently follow them without any critical thought or reflection. However, the majority's viewpoint is not always accurate. History has demonstrated how the prevailing opinion or belief has been proven wrong with the emergence of new evidence and understanding, such as the incorrect belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, enabling them to make well-informed choices, even if these choices differ

from the dominant views of the majority. Indeed, Islam strongly condemns the practice of mindlessly following others in religious matters for this very reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Chapter 11 Hud, verse 28:

“He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you…”"

In addition, in order to avoid being blinded by their worldly desires from the widespread benefits of following the divine code of conduct granted by Allah, the Exalted, one must adopt strong faith. A strong faith is essential to maintain steadfastness in obeying Allah, the Exalted, regardless of the circumstances, whether in times of ease or hardship. This robust faith is cultivated by learning and implementing the clear proofs and evidence found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which illustrate that sincere obedience to Allah, the Exalted, brings peace of mind in both worlds. Conversely, those who remain unaware of Islamic teachings will develop weak faith.

Such individuals are prone to disobey Allah, the Exalted, whenever their desires conflict, as they do not recognize that forsaking their desires in favor of obeying Allah, the Exalted, results in tranquility in both worlds. Thus, it is crucial to achieve certainty of faith through the acquisition and application of Islamic knowledge, ensuring that one remains steadfast in obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings one has received, as prescribed in Islamic teachings. By doing so, they will attain peace of mind in both worlds, achieving a harmonious mental and physical state while appropriately prioritizing everyone and everything in their life.

As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, He presents the clear truth to people through His Holy Prophets, peace be upon them, and divine revelation and then allows them to decide their own path in life. Chapter 11 Hud, verse 28:

“He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?””

It is generally an individual's duty to clearly communicate the difference between proper guidance and misguidance to those around them, while also encouraging them to follow the right path in life. However, they cannot force anyone to make that decision. Those who do not understand this reality will repeatedly experience frustration and disappointment towards

individuals who choose misguidance, and this sense of sorrow may even escalate into depression if they do not recognize that their role is not to pressure others into selecting the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will respond favorably. People who aspire to find peace in both worlds, even if it means opposing their earthly desires, acknowledge that controlling one's desires in this life is a small price to pay for attaining peace of mind in both worlds. Moreover, these individuals realize that fulfilling all of one's worldly cravings does not lead to true inner peace. This is clearly illustrated when one examines the lives of the affluent and renowned.

The Holy Prophe Nuh, like all the Holy Prophets, peace be upon them, made it clear to his people that as he was not demanding a payment for providing them the divine code of conduct he was sent with, they had no valid excuse to reject it. Chapter 11 Hud, verse 29:

"And O my people, I ask not of you for it any wealth…"

Unlike all other ways of life, Islam throughout the ages has never aimed at taking things from people, such as their wealth. Instead, it aims to provide people with the greatest worldly blessing they could obtain: peace of mind. This is achieved when one correctly uses the blessings they have been granted, such as their wealth, as outlined in divine teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

In addition, the Holy Prophet Nuh, peace be upon him, highlighted his sincerity to Allah, the Exalted, by declaring that he only ever acted for the sake of pleasing Him and not for the sake of worldly gain, such as leadership. Chapter 11 Hud, verse 29:

"…My reward is not but from Allah…"

Genuine sincerity to Allah, the Exalted, entails carrying out all the responsibilities assigned by Him through His commands and prohibitions, purely for His satisfaction. As stated in a Hadith from Sahih Bukhari, number 1, everyone will be evaluated based on their intentions. Therefore, if an individual lacks sincerity towards Allah, the Exalted, while engaging in good actions, they will receive no reward in this life or the hereafter. Indeed, as mentioned in a Hadith from Jami At Tirmidhi, number 3154, those who have acted without sincerity will be instructed on Judgement

Day to seek their rewards from those for whom they performed their deeds, which will be unattainable.

In order to cause division amongst the believers thereby weakening their resolve, the arrogant leaders encouraged the Holy Prophet Nuh, peace be upon him, to separate from his poor followers so that they could consider accepting his divine guidance. But as this was a ploy to cause division amongst the believers, the Holy Prophet Nuh, peace be upon him, refused to do so, even though the leaders of society accepting faith would cause the majority of society to accept faith also. Chapter 11 Hud, verse 29:

"…And I am not one to drive away those who have believed…"

As Allah, the Exalted, does not consider the social status of a person, He has always commanded His Holy Prophets, peace be upon them, and by extension their followers, to avoid being influenced by the rich and elite of society thereby compromising on their faith and the divine guidance they were provided. Chapter 18 Al Kahf, verse 28:

"And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect."

And chapter 6 Al An’am, verse 52:

“And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.”

And chapter 11 Hud, verses 29-30:

“…And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly. And O my people, who would protect me from Allah if I drove them away? Then will you not reflect?”

This shows that Islam is a universal religion, meaning that all worldly divisions—such as gender, ethnicity, wealth, and social status—that create separation among people are insignificant and should not be deemed important by Muslims. Instead, individuals should treat everyone in accordance with Islamic teachings. While certain individuals in one’s life, like parents, may deserve special kindness, it is still essential to extend respect and kindness to all. In fact, one cannot truly be a Muslim or a

believer unless they refrain from causing verbal or physical harm to others and their belongings. This principle is supported by a Hadith found in Sunan An Nasai, number 4998. Furthermore, one should never consider themselves superior to others based on material possessions, as such a mindset will hinder them from treating others in line with Islamic teachings. No one has the right to feel superior, as every worldly blessing they have was created and bestowed upon them by Allah, the Exalted. Thus, they should not take pride in something that ultimately belongs to another. True superiority is found only in obedience to Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

This entails utilizing the blessings one has received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Since a person's intentions and many of their actions are concealed, no one should consider themselves better than others or assert that others are superior. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

As discussed earlier, in order to discourage people from accepting divine guidance, the non-muslims would criticize the human nature of their Holy Prophet, peace be upon them, and would claim that if their Holy Prophet, peace be upon them, was truthful then they should possess supernatural powers, like a wizard. When divine teachings would emphasize that the Holy Prophets, peace be upon them, were in fact human beings, they would use this a evidence against them. Chapter 11 Hud, verse 31:

"And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel…"

As discussed earlier, the role of a Holy Prophet, peace be upon them, is to explain the divine code of conduct to mankind and provide them the perfect role model in their person to follow. Their role was never to impress people with supernatural acts, as all the miracles they were provided by Allah, the Exalted, were limited by time and place and only supported their message, they were not the foundation of their message. The foundation of their message throughout the ages has always been knowledge and clear evidence.

The Holy Prophet Nuh, peace be upon him, also warned his arrogant people that obtaining and enjoying worldly things does not mean one is successful. Chapter 11 Hud, verse 31:

"…nor do I say of those upon whom your eyes look down that Allah will never grant them any good…"

In reality, success lies in obtaining peace of mind in both worlds. When one obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain peace of mind through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life. Therefore, obtaining peace of mind is not linked to obtaining and enjoying worldly things. This is obvious when one observes the rich and famous, who despite obtaining and enjoying worldly things, are furthest from peace of mind, as they misuse the blessings they have been granted. In fact, peace of mind in this world is what gives value to all other worldly things, such as fame, wealth, authority, family, friends and a career. Without peace of mind, these things have no value. One must therefore avoid defining real success according to worldly standards, otherwise they will misuse the blessings they have been granted. Consequently, they will end up with an unsteady mental and physical condition, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will cause stress, problems, and challenges in both worlds, even if they have some material comforts.

As Allah, the Exalted, knows the intentions, speech and actions of all people, He will grant peace of mind to those who adopt the right behaviour. Chapter 11 Hud, verse 31:

"…Allah is most knowing of what is within their souls…"

Chapter 11 Hud, verse 31:

"…nor do I say of those upon whom your eyes look down that Allah will never grant them any good…"

Furthermore, it is essential to keep in mind that Islam evaluates people's status based on one main factor: their sincere obedience to Allah, the Exalted. This involves utilizing the blessings they have received in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other criteria for assessing people's status, like gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they lead to racism and division within the community. Chapter 11 Hud, verse 31:

“…nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers.”

It is crucial to understand that since a person's intentions are not visible to others, they cannot determine who is superior based on external behaviors. Therefore, they should avoid asserting the status of others or themselves, as only Allah, the Exalted, truly knows the intentions, words, and actions of everyone. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

As the non-muslims from every generation could not provide any evidence to support their way of life or discredit divine guidance, they would invite their Holy Prophet, peace be upon them, to bring the punishment of Allah, the Exalted, on them. And when this did not occur, as Allah, the Exalted, always grants people respite so that they can reform their behaviour, they would use this respite as evidence against the truthfulness of divine guidance. Chapter 11 Hud, verse 32:

“They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."”

A person who misuses the blessings they have been granted should not think that just because they have not faced punishment yet, it means they will not be punished at all. Their attitude will hinder them from achieving a balanced mental and physical state and cause them to misplace everything and everyone in their life. Chapter 11 Hud, verse 33:

“He said, "Allah will only bring it to you if He wills, and you will not cause [Him] failure.””

Consequently, aspects like family, friends, career, and wealth will turn into sources of stress. If they continue to disobey Allah, the Exalted, they will wrongly blame things and people, like their spouse, for their stress. Cutting these good things out of their life will only worsen their mental health, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is clear when observing those who misuse their blessings, such as the wealthy and famous, even though they enjoy moments of entertainment. If one fails to repent from their behaviour, then they will not benefit from divine teachings and instead persist on disobeying Allah, the Exalted, until they reach their accountability on Judgement Day unprepared. Chapter 11 Hud, verse 34:

“And my advice will not benefit you - although I wished to advise you - If Allah should intend to put you in error. He is your Lord, and to Him you will be returned."”

Their misguidance has been attributed to Allah, the Exalted, as nothing within the universe occurs without His will and permission but it is obvious that this outcome is a direct result of their own choices and actions. And as Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, He allows people to go astray, if they choose the wrong path in life.

As the Holy Prophet Muhammad, peace and blessings be upon him, was reciting the story of the Holy Prophet Nuh, peace be upon him, which has been mentioned in earlier divine scriptures, despite him not having any education in the previous divine scriptures, something the non-muslims of Mecca and the people of the book did not deny, it was a clear proof that the Holy Quran was from Allah, the Exalted. But in order to avoid accepting the truth of Islam, as it contradicted their worldly desires, and to discourage others from accepting it, out of fear of losing their leadership and social influence, they accused the Holy Prophet Muhammad, peace and blessings be upon him, of authoring the Holy Quran. Chapter 11 Hud, verse 35:

“Or do they say, "He invented it"?...”

Since the Holy Prophet Muhammad, peace and blessings be upon him, was a human being like everyone else, if he indeed authored the Holy Quran as they claimed, then the non-Muslims of Mecca, who were proficient in the Arabic language, should have been able to produce a work

similar to the Holy Quran. This would have proven that it did not come from Allah, the Exalted. Chapter 11 Hud, verse 13:

“…Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."”

This task involves not only crafting verses that align with the rhythmic style of the Holy Quran but also creating verses and a chapter that reflect every characteristic of the Holy Quran. This includes its universal essence, its applicability to all situations, in every place and time, its clarity for both the uneducated and the knowledgeable, and its capacity to deliver practical guidance that can be readily implemented in everyday life, rather than merely presenting concepts that may seem beneficial but lack genuine real-world relevance.

Generally speaking, the expressions found in the Holy Quran are truly unparalleled, with its meanings conveyed with clarity. The eloquence of its verses and words is extraordinary, making it stand out from any other text. It is devoid of contradictions, which are often present in the scriptures and teachings of other religions. The Holy Quran provides a thorough account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It encourages individuals to embrace goodness and reject wrongdoing, impacting both personal lives and society as a whole, thereby fostering justice, security, and peace in every home and community. Unlike poetry, stories, and fables, the Holy Quran steers clear

of exaggeration, falsehood, or any form of deceit. Each verse is advantageous and can be practically applied in daily life. Even when recounting the same story, the Holy Quran emphasizes different significant lessons. Unlike other writings, the Holy Quran remains engaging even after multiple readings. It presents promises and warnings, supported by clear and irrefutable evidence. When addressing concepts that may seem abstract, such as the importance of patience, the Holy Quran consistently provides straightforward and practical methods to incorporate these teachings into everyday life. It motivates individuals to fulfill their purpose of creation, which is to sincerely obey Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him. This approach ensures tranquility and success in both this life and the afterlife by nurturing a balanced mental and physical state and by appropriately positioning everything and everyone in their lives while preparing for accountability on the Day of Judgement. It clearly delineates the straight path, appealing to those who seek peace of mind and genuine success in both worlds. This guidance discusses the nature of humans, making it timeless and beneficial for every individual, community, and generation. When understood and applied properly, it serves as a remedy for all emotional, financial, and physical challenges. It offers solutions to every issue that a person or society may encounter. A review of history reveals that communities embracing the teachings of the Holy Quran have thrived due to its comprehensive and enduring wisdom. Despite the passage of time, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other document throughout history can claim such a remarkable feature. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

And chapter 11 Hud, verse 14:

“And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah…”

Allah, the Exalted, spoke to the core challenges faced by a community and presented effective solutions for each one. By addressing these fundamental issues, the various secondary problems that stem from them would be resolved naturally. This is how the Holy Quran offers guidance on all that individuals and societies need to prosper in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the most extraordinary and timeless miracle that Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who sincerely seek and accept the truth will enjoy its benefits, while those who chase their own desires and pick and choose from it will inevitably suffer loss in both this life and the hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 11 Hud, verse 35:

“Or do they say [about Prophet Muhammad], "He invented it"?...”

The Holy Prophet Muhammad, peace and blessings be upon him, is commanded to tell those who accused him of fabricating the Holy Quran that if they deny the truth, which they clearly recognized, then ultimately, he would be held accountable for his actions and they would be held accountable for their actions in both worlds. Chapter 11 Hud, verse 35:

“…Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."”

Every person will face the consequences of their intentions, speech and actions in both worlds, whether they accept and act on Islamic teachings or ignore them. Those who accept and act on them will ensure they correctly use the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, allowing them to appropriately position everything and everyone in their lives while

sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Whereas, those who reject or ignore Islamic teachings, as it contradicts their desires will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they indulge in some earthly pleasures.

Thus, an individual must embrace and act upon Islamic teachings for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a harmonious mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person encounters in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the correct placement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind their prescribed medications and thus trust

their doctor without question, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its truth through clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles laid out in Islamic teachings.

After criticizing those who claimed the Holy Prophet Muhammad, peace and blessings be upon him, authored the Holy Quran, Allah, the Exalted, returns to discussing some elements from the story of the Holy Prophet Nuh, peace be upon him. Chapter 11 Hud, verse 36:

“And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.””

After inviting his people towards right guidance for centuries, Allah, the Exalted, revealed to him that no one else from his nation would believe in Islam and as a result of their persistent denial and oppression of him and the believers, they would be destroyed. Chapter 11 Hud, verse 37:

“And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."”

As the Holy Prophets, peace be upon them, are a source of mercy for their nation, Allah, the Exalted, commanded the Holy Prophet Nuh, peace be upon him, not to intercede on their behalf, as his intercession would be accepted and the punishment would be averted from them. Even in this judgement of Allah, the Exalted, was a great mercy for the nation of the Holy Prophet Nuh, peace be upon him, as He did not destroy them

immediately and gave them further respite to repent and reform their behaviour. But they failed to take advantage of this respite and instead continued disobeying Allah, the Exalted, by misusing the blessings He had granted them and continued to mock and insult the Holy Prophet Nuh, peace be upon him, and his followers. Chapter 11 Hud, verse 38:

“And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him…”

This was a strange behaviour from his people, as they desire for the Holy Prophet Nuh, peace be upon him, to leave them alone and not criticize their way of life was fulfilled, yet they still harassed him and his way of life. This is a common attitude of the misguided who despite recognizing the truthfulness of Islam, persist on mocking it, even when muslims leave them alone. This is often seen from former muslims who have abandoned Islam as it contradicted their worldly desires. Instead of getting on with their life and forgetting Islam and muslims, these people often persist on publicly criticizing Islam and its teachings. Their behaviour is strange, as they claim to hate Islam, yet persist on talking about it instead of living their life away from Islam. Their behaviour is a clear sign that they know Islam is the truth but as they desire to live like animals and pursue their worldly desires they abandon Islam. But as this truth haunts them, they persist on dedicating their efforts and time to criticizing Islam even after abandoning it instead of getting on with their life away from Islam. But just like the disbelievers from the people of the Holy Prophet Nuh, peace be upon him, were punished in this world and in the next, so will these people who choose to abandon and ignore Islamic teachings despite knowing it is the truth. Chapter 11 Hud, verses 38-39:

“…He said, "If you ridicule us, then we will ridicule you just as you ridicule. And you are going to know who will get a punishment that will disgrace him [on earth]…””

As their behaviour encourages them to misuse the blessings they have been granted, everything in their lives—including family, friends, careers, and wealth—turns into a source of stress. If they continue to defy Allah, the Exalted, they will unjustly blame various aspects of their lives, like their spouse, for their stress. By distancing themselves from these positive influences, they only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who consistently misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 11 Hud, verse 39:

“…and upon whom will descend an enduring punishment [in the Hereafter]."”

It is possible, Allah, the Exalted, informed the Holy Prophet Nuh, peace be upon him, of a sign that indicated the beginning of the great flood: his oven overflowing with water. Chapter 11 Hud, verse 40:

“[So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed."…”

Allah, the Exalted, indicates that only those who believed and obeyed Him by correctly using the blessings He had granted them would be saved and the rest would be punished, even if they were the relatives of the Holy Prophet Nuh, peace be upon him, such as his wife and son. As Allah, the Exalted, is the ultimate fair and just judge, He judges people based on their belief, intention, speech and actions and not anything else, such as their lineage or relationships. Those who believe a pious relationship or their lineage will save them from punishment is attributing racism and injustice to Allah, the Exalted, which He is free from. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

One should steer clear of wishful thinking whereby they continue to defy Allah, the Exalted, falsely believing that someone else will rescue them from punishment on Judgement Day. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

This erroneous belief was held by past nations, and sadly, many Muslims have embraced a similar idea, thinking that the Holy Prophet Muhammad, peace and blessings be upon him, will save them from punishment on Judgement Day. Although the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is confirmed in various Islamic teachings, including the Hadith in Sunan Ibn Majah, number 4308, it is still a fact that some Muslims will inevitably enter Hell. Even a brief moment in Hell is unbearable, making it essential to reject such a mindset. Additionally, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, this perspective could lead to their being left out of his intercession, and he might even testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to the Muslims as they are the only community that accepted the Holy Quran, while non-Muslims have not embraced it and therefore cannot abandon it. The fate of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on Judgement Day is clear.

Therefore, it is essential to steer clear of wishful thinking and instead foster genuine hope in the mercy of Allah, the Exalted, by faithfully obeying Him through correctly utilizing the blessings He has bestowed upon them in line with Islamic teachings.

Even though the Holy Prophet Nuh, peace be upon him, invited his people towards right guidance for many centuries, only a few people accepted faith. Chapter 29 Al Ankabut, verse 14:

“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years…”

And chapter 11 Hud, verse 40:

“…But none had believed with him, except a few.”

Even though a few people believed in him, yet he is regarded as one of the most successful Holy Prophets, peace be upon them, and people ever to

exist. This is because, unlike the people, Allah, the Exalted, does not judge people based on their results, rather He judges people based on their intentions and efforts. Chapter 53 An Najm, verse 39:

“And that there is not for person except that for which he strives.”

As Allah, the Exalted, does not demand positive results from people and instead expects genuine and sincere efforts to obey Him, by correctly using the blessings He has granted them as outlined in Islamic teachings, it leaves people with no excuse but to struggle to obey Him, even if they make mistakes along the way.

In addition, as Allah, the Exalted, judges people based on their intentions and efforts, people should strive to do the same in respect to each other. Sadly, many people criticize the lack of results others achieve, such as worldly success, and often overlook the efforts people put into achieving success. By acknowledging the efforts of others, even if they do not lead to success, it encourages other not to give up trying to achieve good things in this world, whether worldly or religious.

The Holy Prophet Nuh, peace be upon him, reminded everyone that every step one takes in this world must be in the obedience of Allah, the Exalted, if they desire to achieve peace of mind in both worlds. Chapter 11 Hud, verse 41:

“And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage…”"

In general, this encourages individuals to approach every circumstance and action with the goal of pleasing Allah, the Exalted, while steering clear of His disobedience. This mindset guarantees that one utilizes every blessing bestowed by Allah, the Exalted, in ways that are pleasing to Him, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This person will refrain from focusing on their own desires or the views of society, culture, and fashion, instead prioritizing the pleasure of Allah, the Exalted, as every situation they encounter begins with invoking His name. This approach prevents one from attempting to satisfy others, which is ultimately unattainable since each individual has their own desires and perspectives. Consequently, striving to please everyone results in nothing but stress in both this world and the next. In contrast, entering every situation with the name of Allah, the Exalted, ensures that one's sole aim is to please Allah, the Exalted, and this is easily achieved. Chapter 39 Az Zumar, verse 29:

“Allah sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in condition? Praise be to Allah! In fact, most of them do not know.”

Furthermore, when individuals approach every circumstance with the intention of pleasing Allah, the Exalted, they must recognize that they are striving to satisfy a Lord who is both Merciful and Compassionate. This understanding dispels the notion of the degrading type of human slavery that has afflicted and continues to afflict countless individuals across the globe. Instead, the form of servitude one willingly embraces is rooted in mercy and compassion. This divine mercy is vividly reflected in the way Allah, the Exalted, consistently bestows an immeasurable number of blessings upon a person, only requesting that they utilize these blessings correctly so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In essence, the commands and prohibitions issued by Allah, serve solely to benefit the servant. Allah, the Exalted, derives no advantage from the obedience of His creation. And as Allah, the Exalted, does not demand perfection, He will forgive any sins of the one who sincerely strives to obey Him. Chapter 11 Hud, verse 41:

"…Indeed, my Lord is Forgiving and Merciful."

Even in the final moments, the Holy Prophet Nuh, peace be upon him, did not give up hope in his people and as a result invited his son towards faith and salvation in both worlds. Chapter 11 Hud, verse 42:

"And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers.""

But as his son chose to persist on disobeying Allah, the Exalted, he was destroyed despite the invitation of guidance he had received from his father. Chapter 11 Hud, verses 43:

“[But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah , except for whom He gives mercy." And the waves came between them, and he was among the drowned.”

In general, it is a person's responsibility to effectively convey the distinction between the right and wrong path in life to those within their life, while also motivating them to pursue the correct path in life. Nevertheless, they cannot compel anyone to make that choice. Individuals who fail to grasp this truth will continuously face frustration and disappointment towards those who opt for misguidance, and this feeling of sadness could potentially deepen into depression if they do not acknowledge that their role is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will react positively. Individuals who yearn for tranquility in both worlds, even if it requires them to resist their earthly cravings, understand that mastering one’s desires in this life is a minor sacrifice for achieving peace in both worlds. Furthermore, these people recognize that satisfying every worldly desire does not result in genuine inner peace. This is vividly demonstrated when one looks at the lives of the wealthy and famous.

Allah, the Exalted, then invites people to observe how those who sincerely obeyed Him were granted peace of mind and salvation in both worlds whereas those who persisted on His disobedience suffered in both worlds. Chapter 11 Hud, verse 44:

“And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people.""

Consequently, this verse serves as a poignant reminder for individuals to steer clear of a self-absorbed mindset, concentrating solely on their own lives and circumstances. Those who adopt this perspective risk overlooking significant lessons from historical occurrences, their own experiences, and the struggles encountered by others. Gaining insights from these aspects is one of the most effective ways to improve one's conduct and prevent the repetition of past mistakes, ultimately nurturing inner tranquility. For instance, observing affluent and renowned figures misusing the blessings they have been granted, only to be burdened by anxiety, mental health

issues, substance addiction, and even thoughts of suicide—despite fleeting moments of joy and opulence—provides a crucial lesson. It instructs observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace does not stem from material riches or the satisfaction of every earthly desire. Similarly, witnessing someone in poor health should evoke appreciation for one's own good health and encourage its proper utilization before it is lost. Thus, Islam consistently urges Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them.

After Allah, the Exalted, indicated in an earlier verse that only those who believed and obeyed Him were going to be saved, He mentions an example of a person who possessed a relationship with a pious individual but as they did not obey Allah, the Exalted, themself, their relationship did not aid them in the least. Chapter 11 Hud, verses 45-46:

“And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous…””

These verses mention when the non-believing son of the Holy Prophet Nuh, peace be upon him, was destroyed in the great flood. Despite being the biological offspring of the Holy Prophet Nuh, peace be upon him, Allah, the Exalted, proclaimed that he was not part of his family, in terms of faith. It is crucial to grasp that one should not take pride in their familial

connections as a means to achieve success in the hereafter. Each individual will be evaluated based on their own intentions, efforts, and actions. A person can indeed assist others through virtuous acts, such as donating charity on their behalf, as recommended in a Hadith from Sahih Bukhari, Number 2770. However, one cannot neglect righteous actions and obedience to Allah, the Exalted, and then expect the merits and status of their relatives to rescue them. This warning is echoed in a Hadith from Sunan Ibn Majah, number 225. Those who behave in this manner may very well face a fate similar to that of the son of the Holy Prophet Nuh, peace be upon him. Chapter 31 Luqman, verse 33:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all…"

It was this reality that Allah, the Exalted, warned the Holy Prophet Nuh, peace be upon him, about. Chapter 11 Hud, verses 46-47:

"He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.""

The concluding section of these verses serves as a reminder that true peace of mind in both this world and the next can only be achieved by obeying Allah, the Exalted, through the inspiration, knowledge, opportunities, and guidance He provides. Keeping this truth in mind helps prevent one from falling into the trap of arrogance regarding their good deeds, which can lead to their downfall. Furthermore, such arrogance may lead one to mistakenly think that obeying Islamic teachings is a favour to Allah, the Exalted. This kind of pride can hinder genuine submission to Allah, particularly when personal desires conflict with His commands, ultimately diverting them from the correct path. Chapter 10 Yunus, verse 108:

"…so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it…"

On the other hand, those who understand that their faith and obedience to Allah, the Exalted, ultimately serve their own benefit will cultivate a sense of humility before Him and remain steadfast in their commitment to obedience, whether faced with trials or ease. In difficult times, they will exhibit patience, and during moments of ease, they will express gratitude. Gratitude in intention signifies acting solely to earn the pleasure of Allah, the Exalted, while gratitude in speech can be conveyed through kind words or silence. Furthermore, gratitude in actions means utilizing the blessings granted to them in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves abstaining from complaints in both words and deeds, while consistently obeying Allah, the Exalted, with the belief that He always chooses what is best for them, even when it may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who embraces the appropriate conduct in every situation will be granted support and mercy from Allah, the Exalted. This leads to tranquility in both this life and the afterlife by achieving a harmonious mental and physical condition and by properly positioning everything and everyone in their life, as demonstrated in a Hadith recorded in Sahih Muslim, number 7500.

Allah, the Exalted, then reminded the believers with the Holy Prophet Nuh, peace be upon him, and by extension their descendants, that they would only obtain peace of mind in both worlds if they persisted on obeying Him by correctly using the blessings He had granted them. As this would ensure they obtained a balanced mental and physical state and correctly placed everything and everyone within their life. Chapter 11 Hud, verse 48:

"It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you…""

And he warned them and their descendants that if they rejected or ignored divine teachings, then they would inevitably misuse the blessings they had been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of anxiety. Should they continue to defy Allah, the Exalted, they will unjustly attribute their stress to the wrong individuals and circumstances in their lives, such as their relatives. By severing ties with these positive influences, they will only exacerbate their mental health issues, ultimately leading them into the depths of depression, substance abuse, and even suicidal thoughts. This outcome becomes glaringly apparent when one observes those who persist in misusing the blessings they have been granted, such as the affluent and renowned, despite their apparent enjoyment of worldly opulence. And as this behaviour would prevent them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter would be far worse. Chapter 11 Hud, verse 48:

"…But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

Thus, an individual must embrace and implement Islamic teachings for their own benefit, even when these teachings clash with their personal desires. They should conduct themselves like a wise patient who heeds the medical counsel of their physician, understanding that it is in their best interest, despite being prescribed unpalatable medications and a rigorous dietary regimen. Just as this discerning patient will attain optimal mental and physical well-being, so too will the individual who accepts and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the wisdom necessary to guide a person towards achieving a

harmonious mental and physical state, and to appropriately position everything and everyone in their life.

The fact that the Holy Prophet Muhammad, peace and blessings be upon him, was reciting truthful historical accounts and beneficial lessons even though he was unlettered and had not studied the previous divine scriptures, which both the people of the book and the non-Muslims of Mecca full well knew, was a clear sign of his Prophethood. Chapter 11 Hud, verse 49:

"That is from the news of the unseen which We reveal to you, You knew it not, neither you nor your people, before this…"

Even though the truth was clear to both the non-muslims of Mecca and the people of the book yet they persisted on harming and opposing the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. All because they did not want to give up their fabricated lifestyle and code of conduct which allowed them to fulfil their worldly desires by misusing the blessings they had been granted by Allah, the Exalted. Chapter 11 Hud, verse 49:

"…So be patient; indeed, the [best] outcome is for the righteous."

In general, Islam promotes the idea of controlling worldly desires, which may lead those who prioritize fulfilling such desires to criticize it, as Islam makes them appear animalistic. Furthermore, businesses and industries that thrive on individuals indulging their desires will oppose Islamic principles, seeking to dissuade people from adhering to its teachings. Amidst this opposition, Muslims are encouraged to remain resolute in their obedience to Allah, the Exalted, who will grant them peace of mind and safeguard them from the adverse influences of others, even if this protection is not immediately apparent. Chapter 11 Hud, verse 49:

"…So be patient; indeed, the [best] outcome is for the righteous."

In contrast, those who seek to satisfy society while disregarding Allah, the Exalted, will find themselves unprotected from His punishment, and they will not win the approval of society either, as human opinions and worldly matters, including social media, fashion, and culture, are inherently unstable. However, if one remains steadfast in their obedience to Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles, they will achieve a harmonious mental and physical state and will be able to prioritize everything and everyone in their life correctly. Furthermore, Allah, the Exalted, will substitute their negative companions, who may criticize their adherence to His commands, with positive companions who motivate them to persist in their obedience, thus enhancing their tranquility in this life. As their conduct prepares them for accountability on the Day of Judgement, He will reward them with unimaginable blessings in the hereafter. Chapter 11 Hud, verse 49:

"…So be patient; indeed, the [best] outcome is for the righteous."

Those who continue to disobey Allah, the Exalted, in an effort to gain societal approval and satisfy their earthly desires will ultimately misuse the blessings bestowed upon them. Consequently, they will find themselves in a state of mental and physical turmoil, they will struggle to manage their priorities and relationships effectively, and inadequately prepare for their accountability on the Day of Judgement. This will result in stress and challenges in both this life and the hereafter, regardless of the material comforts they may possess. In fact, those who persist in disobeying Allah, the Exalted, while professing faith in Him are at significant risk of departing this world without their faith. It is essential to recognize that faith resembles a plant that needs to be fed with acts of obedience in order to thrive and endure. Just as a plant that does not receive nourishment, like sunlight, will perish, so too can a person's faith die if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 11 Hud, verse 49:

"…So be patient; indeed, the [best] outcome is for the righteous."

After discussing the Holy Prophet Nuh, peace be upon him, Allah, the Exalted, discusses the Holy Prophet Hud, peace be upon him, in order to further highlight the difference between the outcomes of those who obeyed Him and those who did not so that people are encouraged to choose the right path in life. Chapter 11 Hud, verse 50:

“And to 'Aad [We sent] their brother Hud…”

As the Holy Prophet Hud, peace be upon him, spent his whole life with his nation, prior to announcing Prophethood, he is referred to as their brother. This was enough of a reason to accept him as his nation knew him as the best amongst them in manners and character. This was the case of the majority of the Holy Prophets, peace be upon them. It is difficult to trust a stranger but not so for someone who is very well known within their society. Despite this truth, the Holy Prophets, peace be upon them, were still rejected by most of their people, as the message their brought contradicted their worldly desires.

Chapter 11 Hud, verse 50:

“And to 'Aad [We sent] their brother Hud…”

No matter how advanced a society may become, and regardless of the knowledge they gain in various domains, including both the mental and physical aspects of humanity, it remains impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses all situations, conditions, and scenarios that individuals or

societies may face throughout their lives on Earth. This task is inherently unfeasible, as humanity continues to discover new understandings about specific elements of human existence, such as the roles of different areas of the human brain, not to mention gathering enough knowledge to develop a flawless code of conduct that promotes peace and justice at both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is in the rightful position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and aids in the pursuit of inner peace. In light of this reality, Allah, the Exalted, has consistently sent Holy Prophets, peace be upon them, along with divine revelations to remind people of this truth, encouraging them to obey Him by properly utilizing the blessings He has bestowed upon them as detailed in divine teachings, so that they may attain peace of mind in both worlds and steer clear of all man-made codes of conduct that would lead them away from achieving peace of mind in both worlds. Chapter 11 Hud, verse 50:

“And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].”

It is crucial to understand that obedience is a practical issue, going beyond simply having faith in one’s spiritual heart. Obedience to Allah, the Exalted, requires the execution of good deeds intended to please Him. Those who act for different reasons will not earn rewards from Allah, the Exalted. This caution is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, includes fulfilling various

elements of the Holy Quran. The first element is to recite it accurately and consistently. The second is to understand its teachings through a reliable source and instructor. The final element is to apply the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Am obedient Muslim must place a higher value on adhering to the teachings of the Holy Quran than on fulfilling their desires that are at odds with it. Cultivating one's character in accordance with the Holy Quran reflects true obedience to the book of Allah, the Exalted. This approach is in harmony with the practices of the Holy Prophet Muhammad, peace and blessings be upon him, as affirmed in a Hadith recorded in Sunan Abu Dawud, number 1342. An essential aspect of being sincere to the Holy Quran involves engaging with it with a sincere intention to comprehend and implement all of its teachings, irrespective of any conflicting personal desires. Individuals who selectively adhere to certain commands, prohibitions, and guidance based on their own preferences demonstrate a lack of sincerity towards it and, as a result, will not fully reap the benefits of its wisdom. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Ultimately, it is essential to understand that while the Holy Quran acts as a solution for earthly difficulties, a Muslim should not confine its application to this role alone. In other words, they should not simply recite it to tackle their worldly problems, treating the Holy Quran as a tool that is utilized only in times of distress and then returned to a storage place. The main objective of the Holy Quran is to offer practical guidance to achieve peace of mind in both worlds. Disregarding this fundamental purpose and using it solely to

address one’s earthly issues is inappropriate, as it goes against the principles of an obedience Muslim.

Those who do not adhere to the commands of Allah, the Exalted, will inevitably resort to man-made codes of conduct. This will lead them to misappropriate the blessings they have received. Chapter 11 Hud, verse 50:

“And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].”

As a result, every facet of their life, encompassing their family, friends, career, and wealth, will become a source of anxiety. If they persist in opposing Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, including their relative. By cutting off these beneficial connections, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is clear when one observes individuals who continually misuse the blessings they have received, such as the wealthy and famous, even though they indulge in worldly pleasures. Furthermore, their actions hinder them from adequately preparing for their accountability on the Day of Judgement, resulting in a far more severe punishment in the afterlife. Chapter 11 Hud, verse 50:

“And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].”

It is essential to remember that false deities, including idols, are not the only beings that a person might worship aside from Allah, the Exalted. In reality, anything to which one obeys in opposition to Allah, the Exalted—such as social media, fashion, culture, and people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The knowledgeable individuals and religious leaders from the people of the book were not worshipped; rather, they were obeyed in acts of rebellion against Allah, the Exalted, and therefore judged as a type of worship. This principle of Islam was likewise mentioned in relation to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The overwhelming majority of people have not engaged in the worship of the Devil; however, they have faced accusations of such due to their obedience of him in opposition to Allah, the Exalted. Thus, it is essential to refrain from obeying other entities in defiance of Allah, the Exalted, including individuals, social media, fashion, and culture, as this would amount to worshipping these entities. If one forsakes their devotion to Allah, the Exalted, they will inevitably find themselves subservient to these worldly things. Striving to balance multiple and unjust masters only results in stress, as it is unrealistic to satisfy them all due to their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become encumbered by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may encounter sadness, isolation, depression, and even suicidal thoughts, as their efforts to appease their worldly masters fail to yield the satisfaction they desire. This fundamental truth is evident to all. Furthermore, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not provide any advantage in the hereafter, as these entities will not assist them in their time of need. Chapter 11 Hud, verse 50:

"And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood]."

The Holy Prophet Hud, peace be upon him, was granted a code of conduct based on clear evidence and knowledge, whereas, his people were following a man-made code of conduct which was not based on any evidence or knowledge. Rather, it was fabricated so that they could fulfill

their worldly desires, just like man-made codes of conduct in every age, such as fashion and culture.

In general, a fundamental tenet of Islam that benefits individuals in both their worldly and spiritual pursuits is the necessity of basing one's actions on clear evidence and knowledge. This methodology empowers individuals to make well-informed choices, enabling them to navigate diverse situations while attaining a sense of peace.

When it comes to matters of faith, individuals ought to ensure their actions are in harmony with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is crucial to avoid depending on other sources of religious knowledge, as they will divert one from these primary references. Such alternative information often lacks a robust foundation and is frequently a product of human invention. This concern is reiterated in a Hadith found in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, warns that anything not rooted in the teachings of the Holy Quran and his traditions will be rejected by Allah, the Exalted.

In worldly affairs, it is essential that the knowledge directing one's actions is founded on trustworthy evidence, such as scientific studies. For example, individuals should only utilize medications that have undergone thorough research and have successfully completed clinical trials to prove their effectiveness in treating particular health issues.

Similarly, just as a person may be considered unwise for depending on worldly knowledge that lacks a robust evidential basis, so too will someone who fails to act upon Islamic principles from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, while instead following unreliable religious sources, find themselves misled and deceived. This individual may adopt strange beliefs that lead to superstitious behaviours and irrational fears, forming illogical links between actions and results. For instance, a Muslim might partake in spiritual rituals with the expectation of conceiving a child, even though such practices have no valid connection to childbirth from either an Islamic or worldly standpoint. If one persists in ignoring knowledge that is backed by evidence, they risk developing odd ideas about Allah, the Exalted, and the creation, including incorrect beliefs in supernatural beings, which could ultimately endanger their faith. Therefore, it is crucial to avoid such misguided actions and to base all endeavours on clear evidence, whether drawn from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, or, in worldly matters, grounded in knowledge and evidence, such as scientific research. Chapter 11 Hud, verse 50:

“And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].”

The Holy Prophet Hud, like all the Holy Prophets, peace be upon them, clearly communicated to his people that since he was not asking for any compensation in exchange for delivering the divine code of conduct, they had no legitimate reason to refuse it. Chapter 11 Hud, verse 51:

“O my people, I do not ask you for it any reward…”

In contrast to all other lifestyles, Islam has consistently focused on providing individuals with the ultimate worldly gift: peace of mind, rather than taking from them, such as their wealth. This peace is attained when one utilizes the blessings bestowed upon them in accordance with Islamic principles. By doing so, they ensure a balanced mental and physical state, properly aligning all aspects of their lives and adequately preparing for their accountability on the Day of Judgement. As a result, this behavior fosters tranquility in both this life and the hereafter.

Furthermore, the Holy Prophet Hud, peace be upon him, emphasized his sincerity to Allah, the Exalted, by stating that his actions were solely for the purpose of seeking His pleasure. Chapter 11 Hud, verse 29:

“…My reward is only from the one who created me. Then will you not reason?”

True sincerity to Allah, the Exalted, involves fulfilling all duties assigned by Him through His commands and prohibitions, solely for His pleasure. As noted in a Hadith from Sahih Bukhari, number 1, every individual will be

assessed based on their intentions. Consequently, if a person lacks genuine sincerity towards Allah, the Exalted, while performing good deeds, they will not receive any reward in this life or the afterlife. Indeed, as highlighted in a Hadith from Jami At Tirmidhi, number 3154, those who have acted without true sincerity will be directed on Judgement Day to seek their rewards from those for whom they carried out their actions, which will ultimately be unattainable.

As Allah, the Exalted, does not demand perfection from people, the door of forgiveness is always open as long as they are alive. Chapter 11 Hud, verse 52:

"And O my people, ask forgiveness of your Lord and then repent to Him…"

Genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided that this does not result in additional issues. It is essential to make a heartfelt commitment to refrain from repeating the same or a similar sin and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one must persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 11 Hud, verse 52:

"…He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength…"

But the one who is dominated by their worldly desires will fail to observe the widespread benefits of obeying Allah, the Exalted, and as a result they will persist on disobeying Him by misusing the blessings they have been granted. Chapter 11 Hud, verse 52:

"…And do not turn away, [being] criminals."

Consequently, they will end up with an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and they will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts.

Despite the fact that the Holy Prophet Hud, peace be upon him, brought his people clear evidence and knowledge while they had adopted a code of conduct which was not based on evidence or knowledge, yet they rejected him, as his message contradicted their worldly desires. In reality, every person who disregards the Islamic code of conduct in favor of alternative

human-made codes primarily does so to fulfill their worldly desires, as all other codes are essentially rooted in human desires. The wealthy and powerful often demonstrate a stronger commitment to this viewpoint, as they recognize that embracing the truth of Islam requires adherence to a specific moral framework, which would limit their pursuit of worldly desires. Historically, this sheds light on why they have often been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not dependent on whether Islam is the correct or incorrect faith according to clear evidence; it simply revolves around satisfying one's own desires. Chapter 11 Hud, verse 53:

“They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.””

As the leaders of his nation feared losing their social influence and leadership, they criticized the guidance brought by the Holy Prophet Hud, peace be upon him, in order to discourage others from accepting it. Chapter 11 Hud, verse 54:

“We only say that some of our gods have possessed you with evil…”

This was a blatant lie, as they knew the Holy Prophet Hud, peace be upon him, his whole life and therefore knew he had not lost his sanity. In fact, he was the most intelligent from them, as were all the Holy Prophets, peace be

upon them, in every generation. Accusing people who strive to obey Allah, the Exalted, of losing their mind is something that has and will always occur. Sadly, in this age, even muslims who possess weak faith criticize other muslims who strive to obey Allah, the Exalted, in this way also.

Generally speaking, when a person opts for a path different from their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, this may lead to criticism directed at those who remain firm in their faith, often from family members.

Additionally, societal factors such as social media, fashion trends, and cultural norms often exert pressure on individuals who follow Islamic values. The promotion of Islam is frequently perceived as a hindrance to their aspirations for wealth and social status. Areas that Islam critiques usually resist the integration of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the widespread anti-Islamic sentiments seen across various platforms, including social media.

Moreover, those who endeavor to follow Islamic principles, which promote moderation in personal desires and the proper use of the blessings they have received, often face resistance and criticism from individuals who indulge in excess—acting on their impulses without any restraint, as Islam makes them appear animalistic. These individuals frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle dominated by unchecked desires. They often focus on particular aspects of Islam, such

as the dress code for women, in an attempt to diminish its attractiveness. However, discerning individuals can easily recognize the shallow nature of these criticisms, which arise from a disdain for Islam's emphasis on self-control. For example, while they may criticize the Islamic dress code for women, they do not subject other important professions, such as law enforcement, military, healthcare, education, and business, to the same level of examination. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, highlights the weakness and lack of depth in their arguments. Ultimately, it is the fundamental principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, prompting them to criticize it in any way they can. Chapter 11 Hud, verse 54:

“We only say that some of our gods have possessed you with evil…”

In every situation, a person must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with peace and shield them from the adverse effects of others. Chapter 11 Hud, verses 54-55:

“…He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah. Other than Him. So plot against me all together; then do not give me respite.””

Whereas, choosing to disobey Allah, the Exalted, in order to satisfy others and one’s own desires will ultimately result in a loss of inner peace, as this decision will lead them to misuse the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical distress, disrupting the harmony of everything and everyone around them and leaving them unprepared for their accountability on the Day of Judgement. This will lead to stress, challenges, and troubles in both worlds, regardless of any material wealth they may enjoy.

To uphold a steadfast mindset, one must strive to develop a robust faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in every circumstance, whether in times of abundance or adversity. This profound faith is fostered by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Chapter 11 Hud, verse 56:

“Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path."”

Conversely, those who lack knowledge of Islamic principles will possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. Such ignorance can obscure their understanding that yielding their desires in favor of adhering to the commands of Allah, the Exalted, is the path to

achieving true peace in both worlds. Therefore, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately leading to a harmonious mental and physical state and the correct prioritization of all aspects of their lives.

The one who adopts strong faith will maintain their obedience to Allah, the Exalted, at all times while understanding that nothing in the universe occurs without the will and permission of Allah, the Exalted, and that He only chooses what is best for them, even if this is not obvious to them. Chapter 11 Hud, verse 56:

"Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path.""

And chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

It is essential to recognize that this divine support does not always correspond with personal desires. Instead, it invariably aligns with the infinite wisdom and knowledge of Allah, the Exalted. As a result, this divine help appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if they do not initially perceive it. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 11 Hud, verse 56:

"Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock…"

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the infinite and supreme authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith conveys that the creation cannot aid an individual unless it is with the will of Allah, the Exalted. Similarly, the entirety of creation cannot cause harm to anyone if it is not the will of Allah, the Exalted. This indicates that only what Allah, the Exalted, decides takes place in the universe. It is important to recognize that this discussion does not imply one should refrain from using means, such as medicine; instead, it suggests that one can utilize these means as

they have been created by Allah, the Exalted, while also acknowledging that Allah, the Exalted, is the ultimate determiner of all outcomes. For example, many sick individuals take medicine and recover from their illnesses. Conversely, there are those who take medicine and do not improve. This demonstrates that another factor influences the final outcome, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The individual who understands this comes to the conclusion that everything that affected them, which was not connected to their behaviour, was inevitable. Similarly, the chances that slipped away from them were never meant to be theirs. It is essential to recognize that no matter the end result, even if it goes against a person's desires, they must exercise patience and sincerely believe that Allah, the Exalted, has chosen what is most beneficial for them, even if the rationale for the outcome is not apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

When one truly understands this truth, they stop relying on creation, realizing that they cannot inherently cause harm or provide benefit to them.

Instead, they turn to Allah, the Exalted, seeking His help and protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience according to the traditions o the Holy Prophet Muhammad, peace and blessings be upon him. This encourages a Muslim to place their trust in Allah, the Exalted. It also motivates one to fear only Allah, the Exalted, as they recognize that creation cannot harm them without the will of Allah, the Exalted. Acknowledging that everything that occurs in one's life and the universe originates from Allah, the Exalted, is part of understanding the Oneness of Allah, the Exalted. This subject is infinite and goes beyond merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this conviction is firmly rooted in one's heart, they will only hope in Allah, the Exalted, knowing He is the only One who can aid them. They will submit and obey Allah, the Exalted, in every facet of their life, by correctly using the blessings He has granted them as outlined in Islamic teachings. In reality, a person obeys another to seek protection from harm or to obtain some benefit. Only Allah, the Exalted, can provide this, making Him the only one deserving of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it suggests they believe that this other can offer them some form of benefit or protect them from harm. This indicates a weakness in their faith. The source of all events is Allah, the Exalted, so Muslims should exclusively obey Him. Chapter 10 Yunus, verse 107:

"And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…"

It is essential to recognize that when one obeys someone who advocates for the obedience of Allah, the Exalted, they are, in fact, obeying Allah, the Exalted, Himself. This notably encompasses obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

"He who obeys the Messenger has obeyed Allah…"

Chapter 11 Hud, verse 56:

"…Indeed, my Lord is on a straight path."

This means Allah, the Exalted, only decrees and judges what is good, even if this is not obvious to people. Accepting this reality is part of the test of faith. If all the wisdoms behind the decrees and judgements of Allah, the Exalted, were revealed to people then faith would not have much value. Therefore, one must avoid adopting an ignorant attitude thereby they turn away from the obedience of Allah, the Exalted, as they fail to observe the wisdoms behind His judgements and decrees, due a deficiency in their knowledge and foresight. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

Thus, an individual must embrace and implement Islamic principles for their own benefit, even when these teachings clash with their personal inclinations. They should conduct themselves like a prudent patient who heeds the medical counsel of their physician, understanding that it is in their best interest, despite being prescribed unpalatable medications and a rigorous dietary regimen. Just as this discerning patient will attain optimal mental and physical well-being, so too will the individual who accepts and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the wisdom necessary to guide a person towards achieving a harmonious mental and physical state, and to appropriately position everything and everyone in their life.

But as Allah, the Exalted, does not force right guidance on people, as this would nullify the purpose of life in this world, if one fails to appreciate the benefits of obeying Allah, the Exalted, and accepting His decrees and judgements, as it contradicts their worldly desires, then they will persist on disobeying Him by misusing the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical imbalance, leading to the disarray of everything and everyone in their lives, ultimately failing to prepare themself for their accountability on the Day of Judgement. This will lead to stress, challenges, and hardships in both worlds, regardless of any worldly luxuries they may indulge in. Therefore, by disobeying Allah, the Exalted, one only harms themself by depriving themself of peace of mind in both worlds. Chapter 11 Hud, verse 57:

“But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all…”"

Allah, the Exalted, does not impose right guidance upon anyone; rather, He elucidates the distinction between the right and wrong paths, granting individuals the opportunity to attain tranquility in this life and the hereafter, should they so desire. Those who fail to comprehend this essential truth may fall into arrogance, erroneously thinking they are doing Allah, the Exalted, a service by adhering to Islamic principles. Such arrogance can obstruct their sincere submission to Allah, the Exalted, especially when their personal inclinations clash with His directives, leading them off the right path. Conversely, those who understand that their faith and adherence ultimately benefit their own well-being will nurture humility before Allah, the Exalted, and remain resolute in their obedience, whether faced with trials or enjoying ease. In times of adversity, they will demonstrate patience, and in moments of ease, they will convey gratitude. Gratitude in intention signifies acting solely to please Allah, while gratitude in expression can be manifested through good words or silence. Furthermore, gratitude in actions involves appropriately utilizing the blessings bestowed upon them, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience requires refraining from complaints in both speech and action, while consistently obeying Allah, the Exalted, with the trust that He always selects what is most beneficial for them, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 11 Hud, verse 57:

"…Indeed my Lord is, over all things, Guardian."

As a result, a person who consistently adheres to the right behaviour in every situation will be granted support and mercy from Allah, the Exalted. This will lead to tranquillity in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as beautifully depicted in a Hadith recorded in Sahih Muslim, number 7500.

Even though Allah, the Exalted, grants respite to people so that they can reform their behaviour, this respite is temporary. If one takes advantage of the respite they have been granted by correctly using the blessings they have been granted, then they will achieve peace of mind in both worlds. Chapter 11 Hud, verse 58:

“And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.”

But as the majority of the nation of Aad did not take advantage of the respite Allah, the Exalted, granted them, they continued in His disobedience by misusing the blessings He had granted them. Chapter 11 Hud, verse 59:

“And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.”

In addition, this outcome also occurs when one blindly followers the majority opinion within society, which is often controlled by the influencers within that society. One should therefore refrain from following the crowd without question, for the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When one witnesses the majority of society disregarding Islamic principles, they may mistakenly assume that the actions of the majority are correct, thus following them without contemplation or introspection. In reality, the consensus of the majority is not always accurate. History has vividly illustrated how the prevailing opinion or belief has been debunked by new evidence and understanding, such as the erroneous belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority view, as this often culminates in misguided decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, thereby enabling them to make correct choices, even when these choices differ from the dominant views of the majority. Indeed, Islam strongly admonishes against the unthinking imitation of others in religious matters for this very reason, and thus urges Muslims to acquire knowledge and engage with Islamic teachings thoughtfully. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

But the one who fails to appreciate the widespread benefits of obeying Allah, the Exalted, and instead follows the majority opinion within society will inevitably misuse the blessings they have been granted, just like they do. Chapter 11 Hud, verse 60:

“And they were [therefore] followed in this world with a curse…”

As a result, every aspect of their lives—relationships, work, and wealth—will turn into a source of anxiety. If they continue to disobey Allah, the Exalted, they might wrongly blame their stress on others, including their relatives. By distancing themselves from these beneficial influences, they jeopardize their mental well-being, potentially leading to depression, substance misuse, and even thoughts of suicide. This is especially noticeable among those who often misuse the blessings they have been granted, such as the wealthy and famous, despite appearing to enjoy material comforts. And as their behaviour prevents them from preparing for their accountability, their punishment in the hereafter will be far worse. Chapter 11 Hud, verses 59-60:

“And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant. And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.”

Thus, this verse acts as a profound reminder for individuals to avoid a self-centered mindset, fixating solely on their own lives and situations. Those who embrace this viewpoint risk missing out on vital lessons from historical events, their personal experiences, and the challenges faced by others. Extracting wisdom from these elements is among the most powerful methods to refine one's behavior and avert the recurrence of past errors, ultimately fostering inner peace. For example, witnessing wealthy and famous people misusing the blessings they have been granted, only to find

themselves weighed down by anxiety, mental health struggles, addiction, and even suicidal thoughts—despite ephemeral moments of happiness and luxury—offers a significant lesson. It teaches observers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine tranquility does not arise from material wealth or the fulfillment of every earthly craving. Likewise, observing someone in poor health should inspire gratitude for one's own well-being and promote its proper use before it is taken away. Therefore, Islam continually encourages Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

Following the discourse on the Holy Prophet Hud, peace be upon him, Allah, the Exalted, proceeds to elaborate on the Holy Prophet Salih, peace be upon him. This serves to further illuminate the distinction between those who adhered to His guidance and those who did not, showcasing the consequences faced by both factions. Such narratives are intended to inspire individuals to select the right path in their lives that leads to peace of mind. Chapter 11 Hud, verse 61:

“And to Thamud [We sent] their brother Salih…”

As the Holy Prophet Salih, peace be upon him, remained with his nation his entire life before proclaiming his Prophethood, he is regarded as their brother. This alone provided sufficient grounds for his acceptance, as his people recognized him as the most exemplary in conduct and character among them. This scenario was common among the majority of the Holy Prophets, peace be upon them. Trusting a stranger is often challenging, but

it is considerably easier for someone who is well-acquainted within their community. Nevertheless, despite this reality, the Holy Prophets, peace be upon them, faced rejection from many of their own, as the messages they conveyed conflicted with the worldly aspirations of their people.

Chapter 11 Hud, verse 61:

“And to Thamud [We sent] their brother Salih…”

Regardless of how advanced a society may become, and irrespective of the knowledge acquired in various fields, both mental and physical aspects of humanity, it remains an impossibility for them to establish a code of conduct that is entirely in alignment with human nature and that addresses every situation, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This endeavor is fundamentally unachievable, as humanity continues to uncover new insights regarding specific facets of human existence, such as the functions of different regions of the human brain, not to mention the challenge of amassing sufficient knowledge to formulate a flawless code of conduct that fosters peace and justice at both individual and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing all of the past, present, and future. Thus, He alone holds the rightful authority to provide humanity with a code of conduct, a standard that distinctly differentiates between good and evil, beneficial and harmful, and assists in the quest for inner peace. In light of this truth, Allah, the Exalted, has consistently sent Holy Prophets, peace be upon them, along with divine

revelations to remind humanity of this reality, urging them to obey Him by appropriately utilizing the blessings He has granted them as outlined in divine teachings, so that they may achieve tranquility in both worlds and avoid all man-made, fabricated codes of conduct that could divert them from attaining peace of mind in both worlds. Chapter 11 Hud, verse 61:

“And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him…"”

It is essential to recognize that obedience is a practical matter, transcending the mere possession of faith in one’s spiritual heart. Obedience to Allah, the Exalted, necessitates the performance of good deeds aimed at pleasing Him. Those who act for alternative motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith located in Jami At Tirmidhi, number 3154. Furthermore, obedience to Allah, the Exalted, encompasses fulfilling various aspects of the Holy Quran. The first component is to recite it accurately and consistently. The second is to comprehend its teachings through a trustworthy source and instructor. The final component is to implement the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. An obedience Muslim prioritizes adherence to the teachings of the Holy Quran over pursuing desires that conflict with it. Nurturing one's character in alignment with the Holy Quran exemplifies genuine obedience to the book of Allah, the Exalted. This method aligns with the practices of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith documented in Sunan Abu Dawud, number 1342. A crucial element of being truly sincere to the Holy Quran entails engaging with it with a genuine intention to understand and apply all of its teachings,

regardless of any conflicting personal inclinations. Those who selectively follow certain commands, prohibitions, and guidance based on their own preferences reveal a deficiency in sincerity towards it and, consequently, will not fully benefit from its wisdom. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Ultimately, it is crucial to recognize that although the Holy Quran serves as a remedy for worldly challenges, a Muslim should not limit its use to this function alone. In other words, they ought not to merely recite it to address their earthly concerns, treating the Holy Quran as a resource that is employed only during times of hardship and subsequently stored away. The primary aim of the Holy Quran is to provide guidance on obtaining peace of mind in both worlds. Ignoring this essential purpose and utilizing it solely to resolve one’s worldly problems is inappropriate, as it contradicts the tenets of an obedient Muslim.

Those who fail to comply with the commands of Allah, the Exalted, will inevitably turn to artificial, human-made codes of conduct. This will result in misusing the blessings they have been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will become a source of distress. Should they continue to defy Allah, the Exalted, they will misplace their stress onto inappropriate individuals and things in their lives, such as their relatives. By severing these valuable connections, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal

thoughts. This outcome is evident when one observes those who consistently misuse the blessings they have been granted, such as the affluent and renowned, even while indulging in earthly pleasures. Moreover, their behaviour prevents them from properly preparing for their accountability on the Day of Judgement, resulting in a significantly harsher punishment in the afterlife.

Chapter 11 Hud, verse 61:

“And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him…"”

It is crucial to keep in mind that false gods, including idols, are not the sole entities that an individual may worship apart from Allah, the Exalted. In truth, anything to which one obeys in defiance of Allah, the Exalted—such as social media, fashion, culture, and individuals—embodies what they truly worship. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of individuals have not participated in the worship of the Devil; nonetheless, they have been accused of such due to their obedience to him in opposition to Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in defiance of Allah, the Exalted, as this would equate to worshipping these entities. If one abandons their devotion to Allah, the Exalted, they will inevitably become subservient to other influences, such as individuals, social media, fashion, culture, and their employers. Attempting to balance multiple and unjust masters only leads to stress, as it is impractical to satisfy them all due to their unpredictable nature. Just as an employee with several managers struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to appease their worldly masters fail to bring the satisfaction they seek. This fundamental truth is apparent to all, regardless of their educational background. Moreover, worshipping other entities by yielding to them in disobedience to Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not support them in their time of need. Chapter 11 Hud, verse 61:

“And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him…””

Furthermore, since Allah, the Exalted, is the sole Creator of life and death and sustains all of creation, He is the only One deserving of obedience. A person who attends to certain aspects of another's provision, like their housing, deserves to be shown gratitude. Thus, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and

appropriate for people to express their gratitude towards Him. Chapter 11 Hud, verse 61:

"…He has produced you from the earth and settled you in it…"

Gratitude that stems from one's intention means acting solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a good intention is that an individual does not seek or anticipate any recognition or reward from others. Expressing gratitude verbally involves either speaking positively or choosing to remain silent. Additionally, gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual owns an item, it is deemed appropriate and acceptable for them to utilize that item as they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He alone determines what should happen within the universe and what should not. Thus, it is only just for individuals to follow the guidance of Allah, the Exalted, as He is the sole owner of the entire universe, including themselves.

In a similar vein, when someone lends an item they own to another person, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Just like earthly loans, this loan must be repaid. The repayment of this loan can only be achieved by utilizing these blessings in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Conversely, since the blessings of Paradise are considered gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

One should not confuse the temporary worldly blessings, which are merely a loan, with the eternal gifts of Paradise. Chapter 11 Hud, verse 61:

“And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it…”

As Allah, the Exalted, does not expect perfection from people, the one who strives to obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings, will be forgiven for any sins they happen to commit. In addition, as long as one is alive, the door of sincere repentance remains open for them. Chapter 11 Hud, verse 61:

“…so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive.”

Genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided that this does not cause additional issues. It is essential to make a heartfelt commitment to refrain from repeating the same or a similar sin and to rectify any rights that have been infringed upon concerning Allah, the

Exalted, and others. Furthermore, one must persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

Chapter 11 Hud, verse 61:

"…Indeed, my Lord is near and responsive."

Even though Allah, the Exalted, responds to the supplication of people, especially those who strive to obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings, none the less, it is important to note that obeying Allah, the Exalted, does not mean one will be granted worldly things, such as wealth, nor does it mean they will have all their supplications and wishes fulfilled. Islam is not a consumer religion whereby one trades their obedience to Allah, the Exalted, in exchange for worldly things. This is the way of all other religions, not Islam. The one who obeys Allah, the Exalted, will be granted peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This is by far better than having one's wishes fulfilled in this world, as the wishes of people most often leads them to trouble in both worlds. In addition, Allah, the Exalted, responds to people according to His infinite knowledge and not according to the desires of people. Therefore, He responds at the best time and in the best way, even if this is not obvious to people. Accepting this fact is part of having faith in Allah, the Exalted. Chapter 11 Hud, verse 61:

“…Indeed, my Lord is near and responsive.”

Whenever one strives to obey Allah, the Exalted, they will be criticized by those around them, as their behaviour contradicts their worldly desires. Chapter 11 Hud, verse 62:

“They said, "O Salih, you were among us a man of promise before this…"”

Often, when someone takes a different route than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal desires over obeying Allah, the Exalted. As a result, this can lead to criticism directed at those who remain firm in their faith, often from family members.

Additionally, societal factors like social media, fashion trends, and cultural norms frequently exert pressure on individuals who uphold Islamic values. The promotion of Islam is often seen as a hindrance to their aspirations for wealth and social status. Areas that Islam critiques usually resist the integration of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the widespread anti-Islamic sentiments seen across various platforms, including social media.

Moreover, those who aim to follow Islamic principles, which promote moderation in personal desires and the proper use of the blessings they have been granted by Allah, the Exalted, often face criticism from individuals who indulge in excess—acting on their impulses without limits, as Islam makes them appear animalistic. These individuals frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unchecked desires. They often focus on particular aspects of Islam, like the dress code for women, to undermine its attractiveness. However, observant individuals can easily recognize the shallow nature of these criticisms, which arise from a disdain for Islam's emphasis on self-control. For example, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness and lack of depth in their arguments. Ultimately, it is the fundamental principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, leading them to criticize it in any way they can. Chapter 11 Hud, verse 62:

“They said, "O Salih, you were among us a man of promise before this…""

In every situation, a person must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will provide them with peace and shield them from the adverse effects of others. Choosing to disobey Allah, the Exalted, in order to satisfy others will ultimately result in a loss of inner peace, as this decision will

lead them to misuse the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical distress, they will misplace everything and everyone within their life and leave them unprepared for their accountability on the Day of Judgement. This will lead to stress, challenges, and troubles in both worlds, regardless of any material things they may experience.

In order to maintain a steadfast mindset, it is imperative to cultivate a strong faith. A robust faith is crucial for remaining dedicated to obeying Allah, the Exalted, under all circumstances, whether in times of prosperity or hardship. This deep-seated faith is nurtured by understanding and implementing the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, yields peace in both this life and the hereafter. In contrast, individuals who are unaware of Islamic principles tend to have a fragile faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can cloud their perception that surrendering their desires in favor of following the commands of Allah, the Exalted, is the route to attaining genuine peace in both worlds. Chapter 11 Hud, verse 62:

"…Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

Consequently, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring their

unwavering obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings they have received, as outlined by Islamic teachings, ultimately resulting in a balanced mental and physical state and the appropriate prioritization of all facets of their lives.

Furthermore, it is essential to refrain from uncritically adhering to the actions of others, since the prevailing conduct within society frequently results in the disobedience of Allah, the Exalted. When an individual witnesses the majority of society neglecting Islamic principles, they might assume that the actions of the majority are correct, leading them to follow suit without careful consideration or introspection. Chapter 11 Hud, verse 62:

“…Do you forbid us to worship what our fathers worshipped?...”

In reality, the prevailing opinion is not invariably accurate. Historical evidence has distinctly demonstrated instances where the majority's beliefs were later disproven by new information and understanding, exemplified by the erroneous conviction that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly adhering to the majority view, as this frequently leads to misguided decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, thereby enabling them to make well-informed choices, even when these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the uncritical imitation of others in religious matters for this very reason and thus urges Muslims to acquire knowledge and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

The Holy Prophet Salih, peace be upon him, received a code of conduct grounded in clear evidence and knowledge, while his people adhered to a man-made code that lacked any basis in evidence or knowledge. Instead, it was constructed to satisfy their worldly desires, akin to the man-made codes of conduct throughout history, including fashion and culture. Paradoxically, they expressed doubt towards him and the guidance bestowed upon him. Chapter 11 Hud, verses 62-63:

“…Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself…””

In general, a core principle of Islam that serves individuals in both their earthly and religious endeavors is the importance of grounding one’s actions in clear evidence and knowledge. This approach enables individuals to make informed decisions, allowing them to navigate various circumstances while achieving a sense of tranquility.

Regarding matters of faith, individuals should ensure that their actions align with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is vital to refrain from relying on alternative sources of religious knowledge, as these may lead one away from these primary texts. Such secondary sources of religious knowledge often lack a solid foundation and is frequently a result of human fabrication. This issue is emphasized in a Hadith recorded in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, cautions that anything not grounded in the teachings of the Holy Quran and his traditions will be rejected by Allah, the Exalted.

In worldly matters, it is crucial that the knowledge guiding one’s actions is based on reliable evidence, such as scientific research. For instance, individuals should only use medications that have been rigorously studied

and have successfully completed clinical trials to demonstrate their efficacy in addressing specific health concerns.

In a similar vein, just as an individual may be deemed unwise for relying on worldly knowledge that lacks a solid evidential foundation, so too will a person who neglects to adhere to Islamic principles derived from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, while instead following dubious religious sources, find themselves misled and deceived. This individual may embrace peculiar beliefs that foster superstitious behaviours and irrational fears, creating illogical connections between actions and outcomes. For example, a Muslim might engage in spiritual rituals with the hope of conceiving a child, despite the fact that such practices have no legitimate correlation to childbirth from either an Islamic or worldly perspective. If one continues to disregard knowledge that is substantiated by evidence, they risk cultivating strange beliefs about Allah, the Exalted, and the creation, including supernatural entities, which could ultimately jeopardize their faith. Consequently, it is imperative to refrain from such misguided actions and to ground all endeavours in clear evidence, whether derived from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, or, in worldly matters, based on empirical evidence such as scientific research.

The Holy Prophet Salih, peace be upon him, warned people not to compromise on the clear evidence and knowledge granted to them by Allah, the Exalted, for the sake of pleasing worldly things, such as people, social media, fashion and culture. Chapter 11 Hud, verse 63:

“He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him?...”

Behaving in this manner will only cause one to misuse the blessings they have been granted. Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to others, like their relatives. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result is evident when observing those who misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their behaviour prevents them from preparing for their accountability on Judgement Day, the punishment they will face in the hereafter will be far worse. Therefore, disobeying Allah, the Exalted, for the sake of obeying worldly things only leads to trouble in both worlds. Chapter 11 Hud, verse 63:

“…who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.”

Thamud requested a specific miracle from the Holy Prophet Salih, peace be upon him, in order to prove his Prophethood. As a result, they were granted their request but were warned that if they disbelieved in Allah, the

Exalted, after that then He would destroy them, as this has always been the tradition of Allah, the Exalted, when dealing with all nations that requested specific miracles from Him. Chapter 11 Hud, verses 64-65:

“And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment." But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."”

Despite their clear act of disbelief, Allah, the Exalted, still gave them respite by delaying their punishment thereby granting them time to sincerely repent. It is important to understand that the respite of Allah, the Exalted, is temporary, therefore, one must take advantage of it by obeying Him, by correctly using the blessings He has granted them as outlined in divine teachings. This will guarantee that they achieve a harmonious mental and physical condition, allowing them to appropriately position everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquillity in both worlds. Chapter 11 Hud, verse 66:

“So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day…”

And as Allah, the Exalted, alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind in both worlds and who does not. Chapter 11 Hud, verse 66:

"…Indeed, it is your Lord who is the Powerful, the Exalted in Might."

And chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And it is obvious that He only grants it to those who obey Him by correctly using the blessings He has granted them as outlined in divine teachings. But those who refuse to accept this truth, as it contradicts their worldly desires, will inevitably persist on misusing the blessings Allah, the Exalted, has granted them. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the next, regardless of any worldly pleasures they may experience. Chapter 11 Hud, verse 67:

“And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone.”

And as a result of their behaviour, all their efforts, worldly luxuries and worldly success will be wasted in this world. They will become footnotes in history, hardly remembered by anyone, even if they were famous during their life. Chapter 11 Hud, verse 68:

“As if they had never prospered therein…”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

And as their behaviour prevented them from preparing for their accountability on the Day of Judgement, they will be discarded, just like they wasted the blessings Allah, the Exalted, granted them in this world. Chapter 11 Hud, verse 68:

“As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.”

This verse acts as a strong reminder for people to avoid a self-centered mindset, concentrating solely on their own lives and situations. Those who embrace this viewpoint risk missing out on vital lessons from historical events, their personal experiences, and the challenges faced by others. Learning from these elements is one of the best ways to enhance one's behavior and avoid repeating past errors, ultimately leading to inner tranquility. For example, watching wealthy and famous people misuse the blessings they have been granted, only to be weighed down by anxiety, mental health struggles, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—offers an important lesson. It teaches observers to refrain from misusing the blessings Allah, the Exalted, has granted them, reinforcing the notion that genuine peace does not arise from material riches or fulfilling every worldly desire. Likewise, seeing someone in poor health should inspire gratitude for one's own well-being and promote its proper use before it is taken away. Therefore, Islam continually encourages Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

Following the discussion of the Holy Prophet Salih, peace be upon him, Allah, the Exalted, then turns to the Holy Prophets Ibrahim and his nephew, the Holy Prophet Lut, peace be upon them. This serves to emphasize the contrast between those who followed His guidance and those who did not, illustrating the consequences faced by both groups. The intention is to

inspire individuals to make the right choices in their lives so that they obtain peace of mind in both worlds. Chapter 11 Hud, verse 69:

“And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace,"…”

The Angels greeting has been worded as an action which is limited by time, whereas, the reply of the Holy Prophet Ibrahim, peace be upon him, has been worded as a noun, which is timeless. This means, the peace the Holy Prophe Ibrahim, peace be upon him, extended to the Angels was timeless and therefore greater than the greeting they offered him. He fulfilled the Islamic principle mentioned in the Holy Quran. Chapter 4 An Nisa, verse 86:

“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]…”

In general, a Hadith recorded in Sahih Bukhari, number 12, indicates that the Holy Prophet Muhammad, peace and blessings be upon him, encouraged Muslims to disseminate the Islamic greeting of peace to both acquaintances and strangers.

It is crucial to embody this commendable trait, as contemporary Muslims frequently limit the Islamic greeting of peace to those within their social circle. Extending this greeting to everyone fosters love among individuals and fortifies the bonds of Islam. Indeed, this practice is said to lead to Paradise, as referenced in a Hadith from Sahih Muslim, number 194. One should refrain from the negative tendency of only greeting fellow Muslims with a handshake, neglecting the verbal greeting of peace, which holds greater significance than mere physical contact.

A Muslim must remember that for each greeting of peace they offer, they will earn at least ten rewards, even if the recipient does not respond. This guidance is found in a Hadith from Sunan Abu Dawud, number 5195.

Ultimately, a Muslim should properly fulfill the Islamic greeting of peace by embodying this peace in their speech and actions towards others, ensuring they do not inflict verbal or physical harm upon individuals or their belongings. This behavior epitomizes the essence of a true Muslim and believer, as stated in a Hadith from Sunan An Nasai, number 4998. It is indeed hypocritical to offer the greeting of peace while simultaneously causing harm through one’s words and actions, as such behavior contradicts the very purpose of extending peace to others.

The Holy Prophet Ibrahim, peace be upon him, also honoured his guests by swiftly offering them food, as he did not recognize they were Angels who do not consume food. Chapter 11 Hud, verse 69:

“…they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.”

A Muslim is expected to adhere to the proper etiquettes associated with hosting. The most effective means of accomplishing this is by treating guests in the manner one would wish to be treated as a guest. Indeed, this principle ought to be extended to all facets of one’s existence as it is a sign of belief according to the Hadith found in Sahih Bukhari, number 13. A host should offer whatever food is available to their guest without inconveniencing themself or their household. They should treat their guest with respect and avoid all forms of verbal and physical sins, such as gossiping. Conversely, the guest should not linger for an extended period, as this may create difficulties for the host and their family. In contemporary society, it is quite simple to reach out to the host and their relatives in advance to ensure that visits occur at suitable times. It is essential for them to regulate their behavior and speech to steer clear of various sins, including gossip, backbiting, and slandering others. Engaging in discussions that are beneficial concerning both worldly matters and the hereafter is crucial. Only by adhering to this conduct can one attain the rewards specified in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Should they neglect this guidance, they may either receive no reward or, depending on their actions, be burdened with sins. Sadly, numerous Muslims take pleasure in engaging in this virtuous act but often do not meet its requisite conditions adequately.

As Angels do not eat food, they refrained from eating the food they were offered. In some customs, this was seen as an intent to harm the host. As a result, the Holy Prophet Ibrahim, peace be upon him, demonstrated a

natural fear all human beings experience, for himself and for his wife. Chapter 11 Hud, verse 70:

“But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension…”

This event signifies that expressing emotions within reasonable boundaries is permissible when confronted with various circumstances, such as experiencing sadness during challenging times. The Holy Prophet Ibrahim, peace be upon him, exhibited a natural response by fearing danger from his guests, and he was not condemned by Allah, the Exalted, as displaying emotion is an inherent aspect of humanity. Provided that the expression of emotion remains within the confines of Islamic teachings, it is entirely acceptable to demonstrate it. No one anticipates a Muslim to behave like a machine in trying times. In every situation, a Muslim should strive to maintain equilibrium, allowing themselves to express their emotions while ensuring they do not exceed the limits set by Islam. This has been indicated in chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

This verse does not forbid an individual from experiencing sadness or happiness. However, it counsels against extremes in these two emotions, specifically grief and overjoy, as both can lead to sinful behavior.

A Muslim should consistently bear in mind that as long as they adhere to these boundaries, they will effectively navigate all challenges, receiving rewards and blessings in both worlds.

The Angels then informed the Holy Prophet Ibrahim, peace be upon him, of their mission. Chapter 11 Hud, verse 70:

“…They said, "Fear not. We have been sent to the people of Lot."”

When the wife of the Holy Prophet Ibrahim, peace be upon him, Sarah, may Allah be pleased with him, realized the presence of the Angels in her home, she became pleased. Then she was given the good news of her future son and grandson, the Holy Prophet Ishaaq and Yaqoob, peace be upon them. Chapter 11 Hud, verse 71:

“And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.”

It is important to note that she was old and barren and therefore could not give birth. Allah, the Exalted, acknowledged her pain and condition as He gave her the good news of having a child directly in this verse and did not even mention her husband, the Holy Prophet Ibrahim, peace be upon him, even though he was included in the good news also. Chapter 51 Adh Dhariyat, verse 29:

“And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"”

And chapter 11 Hud, verse 72:

“She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"”

This indicates that Allah, the Exalted, is fully aware of and acknowledges the difficulties people face, even if this is not obvious to them. As this world is place of tests, one must remain firm on the obedience of Allah, the Exalted, during their difficulties knowing He only chooses what is best for them and that He acknowledges their difficulties, even if no one else acknowledges them and even if His acknowledgement is not obvious to

them. Generally speaking, a person feels comfort when others acknowledge their difficulty, therefore, one should feel greater comfort knowing Allah, the Exalted, knows and acknowledges their difficulty, just like He acknowledged the difficulty faced by the wife of the Holy Prophet Ibrahim, peace be upon him. Chapter 11 Hud, verse 73:

“They said, "Are you amazed at the decree of Allah?...””

As long as one remains patient, as she did, by avoiding complaining with their actions or speech and remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them, they will receive peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if they face difficulties during their life. Chapter 11 Hud, verse 73:

“…May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

As Holy Prophets, peace be upon them, are a mercy upon the creation, they are always eager for people to accept and act on right guidance and be forgiven by Allah, the Exalted. Despite the persistent disobedience of the nation of the Holy Prophet Lut, peace be upon him, the Holy Prophet Ibrahim, peace be upon him, interceded on their behalf requesting Allah,

the Exalted, to delay their punishment hoping they would take advantage of this delay and reform their behaviour. Chapter 11 Hud, verses 74-75:

“And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot. Indeed, Abraham was forbearing, compassionate and [frequently] returning [to Allah].”

This clearly teaches muslims that they must not hate people, such as non-muslims, instead, they should hate the disobedience of Allah, the Exalted, just like the Holy Prophets, peace be upon them, did. Confusing these two different things leads to the hatred of people, even though this contradicts the teachings of Islam. As a person’s future is unknown, they may repent and reform their character at any time, even if they have persisted on disobeying Allah, the Exalted, for many years. For example, there were many Companions of the Holy Prophet Muhammad, peace and blessings be upon him, who, prior to accepting Islam, attempted to kill him many times, yet they eventually accepted Islam and joined the best generation of people. Therefore, a muslim must dislike the disobedience of Allah, the Exalted, and constructively criticize it but they must not dislike people, as they can repent and reform their behaviour. In addition, it is important to note that this does not mean one should befriend misguided people, as this may lead to their own misguidance, as a person adopts the characteristics of their companions. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. One should avoid the company of the misguided but fulfil their rights, avoid disliking them and hope for their right guidance as it is possible they may reform their character for the better.

Chapter 11 Hud, verse 75:

“Indeed, Abraham was forbearing…”

Muslims are permitted to defend themselves in a manner that is proportionate and reasonable when no other alternatives are available. However, they must never cross the line, as doing so constitutes a sin. Chapter 2 Al Baqarah, verse 190:

“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”

Since it is challenging to avoid crossing boundaries, a Muslim should thus practice patience, overlook the faults of others, and extend forgiveness. This approach not only aligns with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, but also facilitates Allah, the Exalted, in forgiving their sins. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiving others is a more effective means of positively transforming their character, which aligns with the principles of Islam and is a responsibility on Muslims. In contrast, seeking revenge only fosters further hostility and resentment among those involved.

Individuals who struggle with the tendency to hold grudges, even over trivial matters, may discover that Allah, the Exalted, does not ignore their shortcomings and closely examines each of their minor transgressions in both worlds. A Muslim ought to practice letting things go, as this promotes forgiveness in both this life and the hereafter. Furthermore, maintaining a mindset fixated on every minor annoyance can rob one of their peace of mind. Consequently, the ability to overlook and forgive others assists in releasing trivial grievances, which ultimately contributes to achieving tranquility.

In conclusion, this discourse does not imply that one should refrain from defending themselves when others overstep boundaries, as Islam advocates for humility without compromising strength. Moreover, forgiving others does not necessitate blind trust or the continuation of previous social interactions, as this may heighten the risk of being wronged again. One should extend forgiveness for the sake of Allah, the Exalted, while also upholding the rights of others in accordance with Islamic teachings, and proceed with caution when engaging with those who have previously caused them harm. This approach will help prevent the recurrence of past grievances and allow them to receive blessings and rewards in both worlds.

Chapter 11 Hud, verse 75:

“Indeed, Abraham was forbearing, compassionate…”

In a Hadith recorded in Sahih Bukhari, number 7376, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that Allah, the Exalted, will not extend His mercy to those who do not exhibit mercy towards others.

Islam is a remarkably straightforward religion. A core principle of its teachings is that the manner in which individuals treat one another reflects how they will be treated by Allah, the Exalted. For instance, those who cultivate the ability to overlook and forgive the errors of others for the sake of Allah, the Exalted, will receive forgiveness from Allah, the Exalted. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Those who assist others in beneficial worldly and religious matters, such as providing emotional or financial support, will receive support from Allah, the Exalted, in both worlds. This guidance is found in a Hadith recorded in Sunan Abu Dawud, number 4893. Furthermore, this Hadith states that the individual who conceals the faults of others will have their own faults concealed by Allah, the Exalted.

In simpler terms, if one treats others with kindness and respect, in accordance with Islamic teachings, they will receive similar treatment from Allah, the Exalted. Conversely, those who mistreat others will face similar treatment from Allah, the Exalted, even if they perform obligatory duties related to Him, such as the obligatory prayers. This is because a Muslim must fulfill both sets of duties to attain success, namely, the obligations towards Allah, the Exalted, and towards people.

A straightforward way to gain divine mercy is to treat others as one wishes to be treated. This principle applies to all individuals, regardless of their faith, and indeed extends to all living beings.

Lastly, it is crucial to understand that a Muslim will only receive kindness from Allah, the Exalted, if they treat others kindly for His sake. If their intentions are for any reason other than this, they will certainly lose the reward highlighted in these teachings. The essence of all actions and of Islam itself lies in one's intention, as confirmed in a Hadith found in Sahih Bukhari, number 1.

Chapter 11 Hud, verse 75:

“Indeed, Abraham was forbearing, compassionate and [frequently] returning [to Allah].”

Constantly turning to Allah, the Exalted, refers to facing His obedience at all times. This is achieved when one turns their intentions towards Allah, the Exalted, by performing good deeds for His sake. The one who acts for any other reason will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Turning to Allah, the Exalted, in one’s speech, involves speaking good or remaining silent. Turning to Allah, the Exalted, with actions involves correctly using the blessings they have been granted by Him as outlined in Islamic teachings. The one who constantly turns to Allah, the Exalted, in this manner. will therefore obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Even though the Holy Prophet Ibrahim, peace be upon him, interceded for the nation of the Holy Prophet Lut, peace be upon him, he was told that their punishment had arrived and his intercession would not be accepted. Chapter 11 Hud, verse 76:

“[The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."”

Generally speaking, this verse cautions individuals against embracing wishful thinking, whereby they falsely believe they can persist in defying Allah, the Exalted, while expecting that someone else will save them from punishment on Judgement Day. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

This mistaken belief was held by previous nations, and sadly, many Muslims have adopted a similar notion, believing that the Holy Prophet Muhammad, peace and blessings be upon him, will protect them from punishment on Judgement Day. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is acknowledged in various Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308, it remains a reality that some Muslims will inevitably face Hell. Even a fleeting moment in Hell is intolerable, underscoring the necessity to dismiss such a mindset. Furthermore, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this attitude may result in their exclusion from his intercession, and he may even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to the Muslims as they are the sole community that acknowledged and accepted the Holy Quran, whereas non-Muslims have not accepted it and thus cannot abandon it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify against on Judgement Day is evident.

Consequently, it is crucial to avoid wishful thinking and instead cultivate authentic hope in the mercy of Allah, the Exalted, by diligently adhering to His commands and wisely employing the blessings He has granted in accordance with Islamic principles.

When the Angels reached the Holy Prophet Lut, peace be upon him, they came in the form of handsome young men and as a result he initially did not recognise them. As a result of their appearance, he feared his people would harm them. Chapter 11 Hud, verse 77:

“And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."”

This reflects the profound sincerity that the Holy Prophet Lut, peace be upon him, exhibited towards others, including those he did not know. Embracing sincerity towards others is a fundamental principle of Islam. Indeed, a Hadith recorded in Sahih Muslim, number 196, reveals that the Holy Prophet Muhammad, peace and blessings be upon him, emphasized that Islam embodies sincerity towards people. This entails wishing the best for others consistently and demonstrating this through one's speech and deeds. It encompasses guiding others towards good, discouraging them from wrongdoing, and being compassionate and kind at all times. This concept can be encapsulated by a singular Hadith found in Sahih Muslim, number 170, which cautions that one cannot be a genuine believer until they wish for others what they wish for themselves.

The significance of being sincere to others is underscored by a Hadith in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed this obligation alongside the establishment of the obligatory prayers and the giving of the obligatory charity. This Hadith alone illustrates its importance, as it is ranked with two essential obligatory acts.

Part of being sincere towards others involves feeling joy when they are happy and sorrow when they are distressed, provided their behaviour aligns with the teachings of Islam. A high degree of sincerity may require individuals to go to great lengths to enhance the lives of others, even at their own expense. For instance, one might forego personal purchases to donate that money to those in need. The desire and effort to consistently

bring people together for good is an aspect of sincerity towards others, while causing division is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

One method of uniting people is to conceal the shortcomings of others and to counsel them privately regarding their transgressions. The individual who engages in such behavior will have their own sins concealed by Allah, the Exalted. This is corroborated by a Hadith located in Jami At Tirmidhi, number 1426. Whenever feasible, one should provide guidance and impart knowledge about the tenets of religion and the significant aspects of worldly life to others, thereby enhancing both their religious and worldly existence. A testament to one's genuine concern for others is their willingness to defend them in their absence, particularly against the slander of others. Neglecting others and focusing solely on oneself is not the demeanor of a Muslim. In fact, this mirrors the behavior of most animals. Even if one is unable to transform society as a whole, they can still demonstrate sincerity by assisting those within their immediate circle, such as family and friends. In essence, one should treat others in the manner they wish to be treated. Chapter 28 Al Qasas, verse 77:

"…And do good as Allah has done good to you…"

A key element of sincerity towards others involves assisting them with the intention of pleasing Allah, the Exalted. It is important to refrain from seeking appreciation from individuals, as this undermines one's reward and demonstrates a lack of sincerity both to Allah, the Exalted, and to others.

When his people were informed of his guests, as they had become intoxicated by their worldly desires, these evil desires drove them towards the guests of the Holy Prophet Lut, peace be upon him. Chapter 11 Hud, verse 78:

“And his people were hastened to him, and before [this] they had been doing evil deeds…”

When a person becomes intoxicated by their worldly desires, they lose control over their actions and are instead driven by their desires to fulfilling them without appreciating the negative consequences of doing so. This is just like a drug addict whose addiction drives them towards drugs and as a result they lose control over their actions. They do evil things, such as stealing, while being unaware of the negative effects of their actions as their addiction has completely blinded them. This outcome can also occur in respect to vain worldly desires, such as the desire for wealth. When a desire becomes strong enough it becomes an addiction which takes control over the actions and behaviour of a person. Therefore, one must learn to control their desires and only fulfil the lawful ones in a balanced way in order to avoid this outcome as it only ever leads to evil deeds, mental and physical health issues.

In the case of the people of the Holy Prophet Lut, peace be upon him, their desires to fulfil their lust with the same gender intoxicated them to such a degree that they lost control over their actions and as a result, they could not observe their actions as evil and instead observed them as good, just like a drug addict observes their behaviour as good. Chapter 11 Hud, verses 78-79:

“And his people were hastened to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?" They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."”

The nation of the Holy Prophet Lut, peace be upon him, fulfilled their lusts with the same gender, an act unprecedented in human history as it contradicted the nature on which humans were created on. Had such behaviour been inherent to human nature, it would have been evident since the dawn of mankind, similar to how the institution of marriage between men and women was established from the very outset of human existence. Chapter 2 Al Baqarah, verse 35:

“And We said, "O Adam, dwell, you and your wife, in Paradise…"”

Individuals who uncritically embrace societal constructs of behaviour, shaped by social media, fashion, and culture, will inevitably engage in actions that conflict with their inherent nature. They are led to believe that true peace of mind can be found in these constructs, despite the fact that altering one's fundamental nature only results in an unstable mental and physical condition. This instability hinders their ability to attain genuine peace of mind. Each system within the human body is designed to function in harmony, and when these systems are subjected to extreme conditions, it results in a disordered mental and physical state. For instance, the regulation of body temperature must remain within a specific range; deviations that are too high or too low can cause health complications. Likewise, consuming excessive or insufficient food intake can lead to health issues. Similarly, very high or low blood pressure levels can result in various problems. The list of examples is extensive. Consequently, modifying the inherent nature of humanity will only result in both physical and mental health challenges, ultimately leading to a loss of control over one's actions, driven by overwhelming desires. This explains why individuals who act in ways that contradict the nature they were created on, such as fulfilling their lust with the same gender, often suffer from mental health difficulties, preventing them from achieving lasting peace of mind, even if they encounter fleeting moments of joy and amusement. One must not be misled into equating happiness—a transient emotion that fluctuates with circumstances—with peace of mind, which is a stable state that persists within an individual at all times. Moreover, individuals who act contrary to their true nature in this way will inevitably misuse the blessings granted to them and will struggle to properly follow the Islamic code of conduct, even if they claim to being a Muslim. As a result, they will find themselves increasingly burdened by mental health issues stemming from an imbalance in their mental and physical well-being, as well as misplacing their priorities regarding people and things in their lives. Consequently, various aspects of their existence, including family, friends, career, and wealth, will become sources of stress. If they persist in disobeying Allah,

the Exalted, they will wrongly attribute their stress to inappropriate individuals and circumstances in their lives, such as their spouse. By eliminating these positive influences, they will only worsen their mental health problems, which could lead to depression, substance abuse, and even suicidal ideation. This outcome becomes particularly clear when one observes those who continue to contradict the nature for which they were created on.

For centuries, behaving in this manner was classified as a psychological disorder unanimously by professional psychologists. Many of them have changed their minds and labelled it normal behaviour even though they have no evidence and scientific research to support this change. They did so only because of societal pressure as they fear losing their job and academic positions if they did not label this behaviour as normal. When one examines how most of society categorizes this behavior as normal, they might assume that the actions of the majority are indeed correct, leading them to concur without any consideration or introspection. However, the reality is that the majority's viewpoint is not infallible. Historical evidence has consistently demonstrated instances where the prevailing opinion or belief was later disproven by new information and understanding, such as the erroneous belief that the Earth was flat. As long as the change in the majority opinion is based on evidence and research, then this is considered progression. But as this majority opinion change is not based on evidence or research, it only leads to social digression.

In addition, many people agree with this behaviour and even join their community simply out of being bombarded with images and videos which advocate their way of life, such as social media. When one is flooded with such content, then it convinces them that this type of behaviour is normal

and acceptable and they may even be tempted into joining their community falsely believing genuine peace of mind lies there. Even in normal relationships, adults are often confused about their feelings and this confusion is often exploited in order to convince people that their friendly feelings for someone of the same gender are romantic feelings and as a result, people, especially weak-minded people, falsely believe this, even though there is no evidence which supports this conclusion.

Furthermore, individuals possess an inherent awareness of the nature upon which they were created, leading them to understand how they ought to conduct themselves. Consequently, when confronted with the truth, they are unable to present any evidence or knowledge that substantiates their life choices. The sole justification they offer is that their life choices, which are at odds with their inherent nature, provide them with a sense of happiness. However, this rationale is misguided, as there are numerous extremely unhealthy and detrimental behaviors that can also elicit feelings of pleasure, such as the use of recreational drugs; this does not imply that one should engage in such activities.

Moreover, since all individuals are inherently aware of their nature, those who deviate from it by indulging their desires with the same gender frequently seek affirmation from others, as they lack confidence and certainty regarding their life choices. This is a significant factor contributing to their eagerness to impose their views on the broader society, as they only feel secure when others concur with them. In contrast, individuals in society who do not deviate from the nature they were created on do not seek validation from others; instead, they pursue their life choices with a carefree disposition. Those who doubt their own behavior will invariably seek validation from others, akin to an insecure student who continuously

seeks approval from their teacher. Conversely, individuals who are confident in their behavior and life choices do not require external validation, even if they stand alone in their actions, much like a self-assured student who does not seek constant affirmation from their teacher. This internal uncertainty, which manifests as a persistent need for validation from others, serves as sufficient evidence against their behavior for those who possess common sense.

In addition, those who adopt this behaviour but also believe in a religion often persist on misinterpreting their religious teachings in order to justify their behaviour, even though every established religion on the Earth completely opposes their behaviour and classifies it as a major sin. Someone who is not blinded by their desires would not justify their behaviour to others by misinterpreting their religious teachings. Instead, they would remain loyal to their faith and behave according to the nature they were created on.

Moreover, when individuals lack certainty and confidence in their lifestyle decisions, particularly when they recognize that these choices conflict with their inherent nature, they frequently resort to abusive behavior towards those who oppose their views. They do not engage in mature adult conversations, as they lack any substantial evidence to back their beliefs. Instead, they launch personal attacks against others, including their families, beliefs, and way of life, reminiscent of the actions of the nation of the Holy Prophet Lut, peace be upon him. Chapter 7 Al A'raf, verse 81:

“But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."”

After the Holy Prophet Lut, peace be upon him, could not deter his people from their desires which blinded them from the truth, he warned his people that their behaviour was worthy of being fought against as becoming intoxicated by one’s desires always leads to many evil and shameful deeds and the harm of innocent people within society. For example, a drug addict not only harms themself but harms many others within society as their lifestyle choice often encourages them to a life of crime in order to fuel their addiction. Similarly, the one who is intoxicated with the desire of wealth will do evil things to obtain it, such as theft and fraud. Those who fulfil their lust with the same gender might not be committing a crime but when a person becomes blinded by their desires then they will be encouraged to act on all their worldly desires, some of which will inevitably be evil and cause harm to others. Chapter 11 Hud, verse 80:

“He said, "If only I had against you some power or could take refuge in a strong support."”

The Angels then manifested themselves and informed the Holy Prophet Lut, peace be upon him, of the divine punishment they brought with them. Chapter 11 Hud, verse 81:

“The angels said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them…””

As Allah, the Exalted, serves as the supreme fair and just judge, He evaluates individuals according to their faith, intentions, words, and deeds, rather than factors like their ancestry or relationships. Those who think that a virtuous relationship or their lineage can protect them from punishment are ascribing racism and injustice to Allah, the Exalted, which is entirely unfounded. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

One must avoid the erroneous belief that they can persist in opposing Allah, the Exalted, and that another will save them from retribution on Judgement Day. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

This mistaken belief was held by the previous nations, and sadly, many Muslims have adopted a similar notion, believing that the Holy Prophet Muhammad, peace and blessings be upon him, will protect them from punishment on Judgement Day. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is acknowledged in various Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308, it remains a reality that some Muslims will inevitably face Hell. The mere thought of even a fleeting moment in Hell is intolerable, underscoring the necessity to dismiss such a mindset. Furthermore, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this attitude could result in their exclusion from his intercession, and he may even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims as they are the sole community that acknowledges the Holy Quran, whereas non-Muslims have not accepted it and thus cannot abandon it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day is evident.

Consequently, it is crucial to avoid wishful thinking and instead cultivate sincere hope in the mercy of Allah, the Exalted, by diligently adhering to His obedience by wisely employing the blessings He has granted in accordance with Islamic principles.

Chapter 11 Hud, verse 81:

"…So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

It is important to note that the respite Allah, the Exalted, grants people, so that they can repent and reform their behaviour, is always temporary. Therefore, one must take advantage of it before it runs out as every person will eventually face the consequences of their intentions, speech and actions in both worlds. Indeed, an individual who misuses the blessings they have received should not be deceived into thinking that just because they have not faced punishment yet, or have not acknowledged any consequences, it implies they will escape punishment entirely. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, such as their spouse. By removing these positive influences from their lives, they will only exacerbate their mental

health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who continue to misuse their blessings, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures. And as this behaviour prevents them from preparing for their accountability on Judgement Day, their punishment at the time of their death and in the hereafter will be far worse. Chapter 11 Hud, verses 81-83:

"…Indeed, their appointment is [for] the morning. Is not the morning near? So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] marked from your Lord. And Allah's punishment is not from the wrongdoers, far."

Following the discussion of the Holy Prophet Lut, peace be upon him, Allah, the Exalted, then discusses the Holy Prophet Shoaib, peace be upon him. This serves to emphasize the contrast between those who obeyed Him and those who did not, illustrating the consequences faced by both groups. The aim is to encourage people to select the right path in life which leads to peace of mind in both worlds. Chapter 11 Hud, verse 84:

"And to Madyan [We sent] their brother Shu'ayb…"

As the Holy Prophet Shoaib, peace be upon him, spent his entire life with his people before declaring Prophethood, he is referred to as their brother. This familiarity was enough of a reason for his people to accept him, as they recognized him as the most virtuous among them in conduct and character. This pattern was common among many of the Holy Prophets, peace be upon them. Trusting a stranger can be challenging, but it is much easier to trust someone who is well-known in their community. Nevertheless, despite this reality, most of the Holy Prophets, peace be upon them, faced rejection from their own people, as the messages they delivered conflicted with the worldly desires of their people.

Chapter 11 Hud, verse 84:

“And to Madyan [We sent] their brother Shu'ayb…”

No matter how sophisticated a society becomes or the knowledge it gathers across various domains, whether mental or physical, it remains impossible to create a code of conduct that completely aligns with human nature and addresses every situation, condition, and scenario that individuals or societies face throughout their lives on Earth. This task is inherently unattainable, as humanity is constantly discovering new insights into different facets of human existence, such as the roles of various regions of the human brain. Moreover, the challenge of accumulating enough knowledge to formulate a flawless code of conduct that promotes peace and justice at both personal and societal levels is immense. Only Allah, the Exalted, has the power to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of history, the

present, and the future. Therefore, He alone is in the best position to offer humanity a code of conduct, a standard that distinctly separates good from evil, beneficial from harmful, and aids in the pursuit of inner peace. Therefore, Allah, the Exalted, has consistently sent Holy Prophets, peace be upon them, along with divine revelations to remind people of this reality, urging them to obey Him by properly utilizing the blessings He has bestowed upon them as outlined in divine teachings, so they may attain peace of mind in both worlds and steer clear of all man-made, fabricated codes of conduct that would lead them away from achieving peace of mind in both worlds. Chapter 11 Hud, verse 84:

“And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him…””

It is essential to recognize that obedience is a matter of practicality, extending beyond mere faith in one’s spiritual heart. Obedience to Allah, the Exalted, necessitates the performance of good deeds aimed at earning His pleasure. Those who act for alternative motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. Furthermore, obedience to Allah, the Exalted, encompasses fulfilling various elements of the Holy Quran. The first element is to recite it accurately and consistently. The second is to comprehend its teachings through a trustworthy source and instructor. The final element is to apply the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted. An obedient Muslim places the teachings of the Holy Quran above the pursuit of desires that contradict it. Developing one’s character in accordance with the Holy Quran reflects true devotion to the book of Allah, the Exalted. This practice is in harmony with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as

noted in a Hadith found in Sunan Abu Dawud, number 1342. A crucial aspect of being faithful to the Holy Quran is to engage with it with a genuine intention to understand and implement all its teachings, irrespective of any conflicting personal desires. Those who choose to adhere only to specific commands, prohibitions, and guidance based on their own preferences exhibit a lack of sincerity towards it and, consequently, will not fully reap its wisdom. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Ultimately, it is crucial to recognize that although the Holy Quran serves as a remedy for worldly challenges, a Muslim should not limit its use to this function alone. In other words, they should not merely recite it to solve their earthly problems, treating the Holy Quran as a resource that is only employed in times of trouble and then put away. The primary aim of the Holy Quran is to provide guidance for a safe journey to the hereafter. Ignoring this essential purpose and using it solely to resolve one's worldly concerns is inappropriate, as it contradicts the values of an obedient Muslim.

Chapter 11 Hud, verse 84:

“…He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.””

It is essential to recognize that the divine code of conduct provided by Allah, the Exalted, throughout history has always been a comprehensive guide that influences every circumstance a person encounters, whether in worldly matters or religious practices, and impacts every blessing they experience. Sadly, many Muslims erroneously believe that fulfilling their obligations to Allah, the Exalted, such as performing the obligatory prayers, absolves them from considering the rights of others. As a result, this misconception leads to the mistreatment of individuals. This, in turn, fosters the proliferation of corruption and injustice within society. It is important to understand that Islam encompasses the rights of both Allah, the Exalted, and humanity, and therefore, one must strive to uphold both sets of rights. Those who inflict harm on others will face justice on Judgement Day, even if they evade accountability in this life. The oppressor will be required to transfer their good deeds to their victims, and if necessary, they will carry the burden of their victim's wrongs until justice is served. This could lead to the oppressor facing damnation in Hell on Judgement Day, regardless of their compliance with the rights of Allah, the Exalted. This critical warning is highlighted in a Hadith from Sahih Muslim, number 6579. Chapter 11 Hud, verse 84:

“…And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.”

In order to avoid this outcome one must strive to fulfil the rights of Allah, the Exalted, and people. This will lead to peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and cause the spread of justice and peace within society.

Chapter 11 Hud, verse 84:

"…And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.""

The Holy Prophet Shoaib, peace be upon him, cautioned his people that as they achieved financial success, they had no justification for deceiving others in business. While it is somewhat understandable for someone in poverty to resort to cheating others out of fear of starvation, those who are financially secure have no excuse to deceive others. Indeed, a Hadith from Sunan Ibn Majah, number 2146, states that merchants will be deemed immoral on Judgment Day, except for those who fear Allah, the Exalted, act justly, and speak the truth.

A Muslim must therefore be truthful in their communication by revealing all transaction details to everyone involved. A Hadith from Sahih Bukhari,

number 2079, warns that concealing information in financial transactions, such as defects in goods, will result in a loss of blessings.

Acting righteously means refraining from deceiving others by charging them excessively for goods. A Muslim should treat others as they wish to be treated, which entails honesty and full transparency. Just as a Muslim would not appreciate being mistreated in financial dealings, they should extend the same consideration to others.

Acting righteously also involves steering clear of illegal practices as outlined in Islam and the laws of the country one resides in. If someone is dissatisfied with the business regulations in their country, they should refrain from conducting business there.

Moreover, acting righteously encompasses utilizing one's business achievements in ways that are pleasing to Allah, the Exalted. This approach will help ensure that their business and wealth serve as a source of comfort and tranquility for them in both this life and the hereafter through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

However, individuals who misuse their business achievements will obtain an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Business professionals must always steer clear of dishonesty, as it results in immorality, and such immorality can lead to Hell. Indeed, an individual may continue to speak and act on falsehoods until they are recognized as a significant liar by Allah, the Exalted. This warning is mentioned in a Hadith located in Jami At Tirmidhi, number 1971.

Ultimately, a Muslim should never acquire or use unlawful provisions, such as wealth, as this will lead to the rejection of all their righteous actions, as the basis of good deeds must be lawful. This is highlighted in a Hadith from Sahih Muslim, number 2342. Just as the inner foundation of Islam is one's intention, the outer foundation is the acquisition and use of what is lawful. Chapter 11 Hud, verse 84:

"…And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day."

A Muslim must also steer clear of doubtful matters, as they often lead to the unlawful. By avoiding what raises doubt, one can protect their faith and dignity. This guidance is found in a Hadith from Jami At Tirmidhi, number 1205. When one acts in this way, all their righteous worship and good deeds will be accepted by Allah, the Exalted. Chapter 11 Hud, verse 85:

"And O my people, give full measure and weight in justice and do not deprive the people of their due…"

Giving people their due includes fulfilling the rights of people in all matters as outlined in Islamic teachings, not just financial matters. This is best achieved when one treats others in a way they themself desire to be treated by people. In fact, this is the definition of a believer according to the a Hadith found in Sahih Bukhari, number 13. This will ensure the spread of justice and peace within society. In addition, it is important to fulfil the rights of people according to Islamic teachings and not according to the desires of people or according to fashion and culture, as these things provide people with the incorrect guidance. As long as one fulfils the rights of others according to Islamic teachings, they have obeyed Allah, the Exalted, in respect to others, even if people disagree with them. But those who fail to fulfil the rights of people and instead wrong them will inevitably cause the spread of injustice and corruption within society. Chapter 11 Hud, verse 85:

"And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption."

Even if one obtains less wealth by treating people with justice in their financial matters, the blessings and mercy they will obtain by behaving in this manner will far outweigh any financial gain they would have obtained if they were unjust in their financial dealings. Chapter 11 Hud, verse 86:

“What remains [lawful] from Allah is best for you…”

In fact, adopting the right behaviour will be a practical sign of their belief in Allah, the Exalted, and therefore aid them to correctly use all the blessings they have been granted as outlined in Islamic teachings. Chapter 11 Hud, verse 86:

“What remains [lawful] from Allah is best for you, if you would be believers…”

This will ensure that they attain a balanced state of mind and body, aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. This result is significantly more favorable than engaging in unjust financial practices, as such conduct will lead individuals to misuse the blessings they have been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of anxiety. Should they continue to disobey Allah, the Exalted, they are likely to misplace their blame on inappropriate people and things, such as their relatives, for their distress. By severing ties with these positive influences in their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one examines those who consistently misuse the blessings bestowed upon

them, including the affluent and renowned, despite their apparent enjoyment of material comforts.

Chapter 11 Hud, verse 86:

“What remains [lawful] from Allah is best for you, if you would be believers…”

In addition, being unjust with people in financial matters will also increase the greed one possesses for wealth. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the extreme pursuit of wealth and status can be more harmful to one's faith than the destruction inflicted by two starving wolves on a flock of sheep. This is due to the fact that individuals who chase after material wealth and power frequently compromise their beliefs in order to achieve these goals. In their unyielding quest for wealth and influence, they will disobey Allah, the Exalted, while acquiring and retaining these possessions, especially in modern society. The stronger the ambition for such pursuits, the higher the probability of disobeying Allah, the Exalted, and inflicting harm upon others. Historical accounts demonstrate the extreme actions individuals have taken in their pursuit of power and wealth, including the unjust murder of innocents. Instead, a Muslim ought to concentrate on earning a lawful income that meets their needs and obligations. Should they attain a leadership position, they must fulfill their responsibilities in a manner that pleases Allah, the Exalted, ensuring it promotes peace for themselves and others in both this life and the hereafter. Conversely, historical evidence indicates that the improper

utilization of wealth and power inevitably results in stress, difficulties, and challenges for the individual, even if these repercussions are not immediately visible to them or those in their vicinity. In this life, the misuse of their granted blessings will disturb their mental and physical well-being and lead them to misplace everything and everyone in their lives, ultimately obstructing their readiness for accountability on the Day of Judgement. This will lead to stress, difficulties, and anguish in both this life and the afterlife, regardless of any material gains they may enjoy. On the Day of Judgement, justice will be upheld. The oppressor will be required to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's sins until justice is fulfilled. This could result in the oppressor facing damnation in Hell on Judgement Day, irrespective of their adherence to the rights of Allah, the Exalted. This significant warning is emphasized in a Hadith from Sahih Muslim, number 6579.

The role of a Holy Prophet, peace be upon them, was not to force right guidance on people. Rather, they presented the right guidance supported by clear evidence and provided people with a perfect role model to follow and then allowed people to decide their own path in life. Chapter 11 Hud, verse 86:

“…But I am not a guardian over you.”

Ultimately, it is an individual's duty to clearly communicate the difference between the right and wrong path in life to those around them, while also inspiring them to follow the right course in life. However, they cannot force anyone to make that decision. People who do not understand this reality

will repeatedly experience frustration and disappointment towards those who choose the wrong path, and this sense of sorrow may escalate into depression if they fail to recognize that their role is not to pressure others into making the right choices in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will respond favorably. People who long for serenity in both worlds, even if it means resisting their earthly desires, realize that controlling one's cravings in this life is a small price to pay for attaining peace in both worlds. Moreover, these individuals understand that fulfilling every material desire does not lead to true inner tranquility. This is clearly illustrated when observing the lives of the affluent and renowned.

A major source of misguidance throughout history has been the blind imitation of others and must therefore be avoided. Chapter 11 Hud, verse 87:

"They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship…""

One should refrain from following the crowd without question, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals observe that most people within society disregard Islamic principles, they might assume that the majority's actions are right and consequently follow them without any critical thinking. However, the majority's viewpoint is not always accurate. History has demonstrated that what the majority believed can be proven wrong with new insights and discoveries, such as the once widespread misconception that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, enabling them to make well-informed choices, even if these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of mindlessly following others in religious matters for this very reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Chapter 11 Hud, verse 87:

“They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship…”"

In addition, his people failed to understand that a divine code of conduct encompasses every aspect of a person’s life and every situation they encounter, whether worldly or religious. Instead, they believed worship of a deity and worldly situations have nothing to do with one another and as a result, they criticized the Holy Prophet Shoaib, peace be upon him, by claiming his worship of Allah, the Exalted, should be separated from their worldly situations, such as their financial matters. Chapter 11 Hud, verse 87:

“They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please?...”"

As discussed earlier, one must avoid this ignorant attitude and instead understand that the Islamic code of conduct affects every situation one encounters, whether worldly or religious and every blessing they interact with. Failing to understand this truth will only cause one to misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In addition, this attitude will prevent one from fulfilling the rights of people and as a result, corruption and injustice will spread within society. The Holy Prophet Shoaib, peace be upon him, understood this truth, as he was discerning and wise, whereas his people failed to understand this truth as they were blinded by their worldly desires. Chapter 11 Hud, verse 87:

“They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"”

Even though the code of conduct the Holy Prophet Shoaib, peace be upon him, brought was based on clear evidence and knowledge and the code of conduct his people were following was not based on evidence or knowledge, they argued with him, as their code of conduct allowed them to fulfil their worldly desires, just like their forefather fulfilled their worldly desires. Chapter 11 Hud, verse 88:

“He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him…"”

He encouraged them to adopt the right behaviour so that they too would obtain the good provision Allah, the Exalted, had provided him with. This provision included peace of mind which is obtained when one correctly uses the blessings they have been granted as outlined in divine teachings. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds.

In addition, the Holy Prophet Shoaib, like all the Holy Prophets, peace be upon them, adopted the right behaviour through leading by example thereby giving his people a practical example of how one obtains peace of mind in both worlds. Chapter 11 Hud, verse 88:

“…And I do not intend to differ from you in that which I have forbidden you…”

In general, leading by example means learning and embodying the teachings of Islam so that others can see its truth through their actions and words. Muslims should invest time in teaching the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him, to the younger generation, through leading by example, thereby helping them grasp the truth of Islam through evidence rather than mere imitation. This approach will help them stay committed to Islamic teachings throughout their lives. It is disheartening to see that many Muslim parents are very enthusiastic about imparting worldly knowledge that leads to material success, yet they often overlook their children's religious education, delegating this responsibility to others. It is, however, their obligation to directly teach their children the fundamentals of Islam. While it is commendable to encourage the younger generation to pursue worldly knowledge, parents must not ignore the importance of religious education. Simply sending children to Mosques to learn how to recite the Holy Quran without comprehension is inadequate. Teenagers need to embrace Islam based on evidence rather than blind imitation; otherwise, they risk drifting away from Islam over time, viewing it merely as a cultural aspect that can be abandoned. When one accepts Islam based on evidence, they come to realize that it is a comprehensive way of life that should be integrated into every aspect of their existence and applied in the use of every blessing they have received, as they are convinced this behaviour alone leads to peace of mind in both worlds.

In addition, one must understand that even though it is a duty on muslims to encourage others towards right guidance, they cannot force right guidance on people, as each person has the right to choose their own path in life. Chapter 11 Hud, verse 88:

“…I only intend reform as much as I am able…”

Individuals who fail to grasp this truth will continually face frustration and disappointment directed at those who opt for the incorrect path. This feeling of sadness can intensify into depression if they do not realize that their responsibility is not to coerce others into making the right life choices. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will responds positively. Individuals yearning for peace in both worlds, even at the cost of resisting their worldly desires, come to understand that managing one's cravings in this life is a minor sacrifice for achieving harmony in both worlds. Furthermore, these people recognize that satisfying every material wish does not result in genuine inner peace. This is vividly demonstrated by examining the lives of the wealthy and famous.

An aspect of faith and encouraging others towards right guidance is adopting humility. This is achieved when one understands that the strength, opportunity, inspiration and knowledge to perform good deeds and encourage others towards right guidance all come from Allah, the Exalted. Chapter 11 Hud, verse 88:

"…And my success is not but through Allah…"

Grasping this truth helps one to avoid arrogance, which may lead them to mistakenly think they are doing Allah, the Exalted, a favor by following Islamic principles. Such arrogance can hinder their genuine submission to Allah, the Exalted, particularly when their personal desires conflict with His commands, steering them off the right path. On the other hand, those who recognize that their faith and commitment ultimately serve their own well-being will cultivate humility before Allah, the Exalted, and remain steadfast in their obedience, regardless of whether they are facing challenges or experiencing comfort. During tough times, they will show patience, and in moments of success, they will express gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in expression can be shown through good words or silence. Additionally, gratitude in actions involves using the blessings granted to them in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience entails avoiding complaints in both words and deeds, while consistently obeying Allah, the Exalted, with the belief that He always chooses what is most beneficial for them, even when it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 11 Hud, verse 88:

"…Upon him I have relied and to Him I turn to."

Consequently, an individual who consistently demonstrates the correct behaviour in all circumstances will receive unwavering support and mercy from Allah, the Exalted. This will foster peace in both this life and the afterlife through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as eloquently illustrated in a Hadith found in Sahih Muslim, number 7500.

The Holy Prophet Shoaib, peace be upon him, warned his people not to ignore the divine code of conduct he brought, just because it contradicted their worldly desires, otherwise they would meet the same fate as the people before them did. Chapter 11 Hud, verse 89:

"And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away."

This verse acts as a strong reminder for people to avoid a self-centred mindset, concentrating solely on their own lives and situations. Those who embrace this viewpoint risk missing out on vital lessons from historical events, their personal experiences, and the challenges faced by others. Learning from these elements is one of the best ways to enhance one's behaviour and avoid repeating past errors, ultimately leading to inner tranquillity. For example, watching wealthy and famous people misusing the blessings they have been granted, only to be weighed down by anxiety,

mental health struggles, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—offers an important lesson. It instructs observers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace does not arise from material riches or fulfilling every earthly desire. Likewise, seeing someone in poor health should inspire appreciation for one's own well-being and promote its proper use before it is taken away. Therefore, Islam continually encourages Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. The one who adopts the right behaviour will be encouraged to repent from their sins and reform their character. Chapter 11 Hud, verse 90:

“And ask forgiveness of your Lord and then repent to Him…”

Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must truly commit to not repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should consistently obey Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behaviour will result in peace of mind in both worlds. And as Allah, the Exalted, does not demand perfection from people, any sins the one who strives to obey Him happens to commit will be forgiven. Chapter 11 Hud, verse 90:

“…Indeed, my Lord is Merciful and Affectionate.”

As his people could not challenge the clear evidence and knowledge the Holy Prophet Shoaib, peace be upon him, brought, they made baseless remarks and resorted to threats and intimidation in order to deter him from spreading his message and to deter others from accepting faith. Chapter 11 Hud, verse 91:

“They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your tribe, we would have stoned you [to death]; and you are not to us one respected."”

Generally speaking, when someone takes a different route than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, this can lead to criticism directed at those who remain firm in their faith, often from family members.

Additionally, societal factors like social media, fashion trends, and cultural expectations frequently exert pressure on individuals who follow Islamic values. The promotion of Islam is often seen as a hindrance to their

aspirations for wealth and social status. Areas that Islam critiques usually resist the integration of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the widespread anti-Islamic sentiments seen across various platforms, including social media.

Moreover, those who aim to follow Islamic principles, which promote moderation in personal desires and the proper use of the blessings they have received, often face criticism from individuals who indulge in excess—acting on their impulses without limits, as Islam makes them appear animalistic. These individuals frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unchecked desires. They often focus on particular aspects of Islam, like the dress code for women, to undermine its attractiveness. However, observant individuals can easily recognize the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness and lack of depth in their arguments. Ultimately, it is the fundamental principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, leading them to criticize it in any way they can. Chapter 11 Hud, verse 91:

“They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your tribe, we would have stoned you [to death]; and you are not to us one respected."”

In every circumstance, an individual must unwaveringly commit to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them tranquility and protect them from the negative influences of others. Choosing to defy Allah, the Exalted, to please others will ultimately lead to a loss of inner peace, as this choice will cause them to misuse the blessings He has bestowed upon them. As a result, they will experience mental and physical turmoil, disturbing the balance of everything and everyone around them, leaving them ill-prepared for their accountability on the Day of Judgement. This will bring about stress, difficulties, and troubles in both worlds, regardless of any material wealth they may possess. Chapter 11 Hud, verse 92:

“He said, "O my people, is my tribe more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.”"

To maintain a steadfast mindset, it is essential to develop a strong faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. Chapter 11 Hud, verse 93:

“And O my people, work according to your position; indeed, I am working…”

This profound faith is cultivated by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure the reality that surrendering their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Chapter 11 Hud, verse 93:

“…You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."”

Therefore, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves properly utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a balanced mental and physical state and the appropriate prioritization of all aspects of their lives.

In addition, one must adopt the behaviour of the Holy Prophet Shoaib, peace be upon him, who strived in using the time and resources he was

granted in ways pleasing to Allah, the Exalted, and avoid following in the footsteps of those from his nation who failed to make use of the respite granted to them by Allah, the Exalted, and as a result, they persisted on his disobedience. The one who adopts the wrong attitude will inevitably obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, disgrace and punishment in both worlds. Chapter 11 Hud, verse 93:

“And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."”

In addition, as discussed earlier, the role of a muslim is not to force right guidance on people. Instead, they must encourage others to adopt right guidance through their speech and actions but ultimately let people decide their own path in life while maintaining their own obedience of Allah, the Exalted, even if others choose to disobey Him. This behaviour alone will lead them to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while preparing for their accountability on the Day of Judgement. Chapter 11 Hud, verse 94:

“And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us…”

But those who fail to adopt the right behavior will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to others, like their relatives. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result is evident when observing those who consistently misuse the blessings they have, such as the wealthy and famous, despite their enjoyment of worldly luxuries. Chapter 11 Hud, verse 94:

“…And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone.”

Consequently, all their hard work, material comforts, and worldly achievements will be squandered in this life, leading them to become mere footnotes in history, barely recalled by anyone, even if they were well-known in their time. Chapter 11 Hud, verse 95:

“As if they had never prospered therein…”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

And as their actions hindered them from getting ready for their accountability on the Day of Judgement, they will be cast aside, just as they squandered the blessings that Allah, the Exalted, bestowed upon them in this life. Chapter 11 Hud, verse 95:

“As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.”

It is essential for a Muslim to be attentive in their everyday life and to avoid becoming overly focused on their own worldly concerns, as this can lead to neglecting the events happening around them and those that have already taken place. This quality is vital, as it serves as a powerful means to enhance one's faith, which in turn aids in remaining obedient to Allah, the Exalted, at all times. This requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when one observes someone who is ill, they should not only assist them in any way they can, even if it is merely

through prayer on their behalf, but they should also contemplate their own health and recognize that they too will eventually face a decline in their well-being, whether through illness, aging, or death. This realization should motivate them to appreciate their good health and express this gratitude through their actions by making the most of their health in both worldly and religious pursuits that are pleasing to Allah, the Exalted.

When witnessing the death of a wealthy individual, they should not only feel sorrow for the deceased and their loved ones but also acknowledge that one day, at an unknown time, they too will face death. They should comprehend that just as the rich person left behind their wealth, status, and family at their grave, they too will confront their grave with only their deeds to accompany them. This understanding will inspire them to prepare for their grave and the afterlife, by correctly using the blessings they have been granted as outlined in Islamic teachings.

Individuals who act in this way will enhance their faith each day, while those who are overly focused on their material lives will stay oblivious, hindering their ability to improve their conduct towards Allah, the Exalted, and people.

After discussing the Holy Prophet Shoaib, peace be upon him, Allah, the Exalted, proceeds to talk about the Holy Prophet Musa, peace be upon him. This aims to highlight the difference between those who adhered to His guidance and those who strayed, showcasing the outcomes experienced by each group. The aim is to motivate people to choose the

right path in life, which leads to peace of mind in both worlds. Chapter 11 Hud, verses 96-97:

"And We did certainly send Moses with Our signs and a clear authority. To Pharaoh and his establishment…"

Regardless of how advanced a society becomes and the knowledge it acquires in various fields, both mental and physical, it is still impossible to establish a code of conduct that fully aligns with human nature and addresses every situation, condition, and scenario that individuals or societies may encounter throughout their lives on Earth. This endeavor is fundamentally unattainable, as humanity continues to uncover new insights into specific aspects of human existence, such as the functions of different regions of the human brain. Moreover, gathering sufficient knowledge to create a perfect code of conduct that fosters peace and justice at both individual and societal levels remains elusive. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing all of time—past, present, and future. Thus, He alone is rightly positioned to provide humanity with a code of conduct, a standard that clearly differentiates between good and evil, beneficial and harmful, and assists in the quest for inner peace. As a result, Allah, the Exalted, has continually sent Holy Prophets, peace be upon them, along with divine revelations to remind people of this reality, urging them to obey Him by wisely utilizing the blessings He has granted them as outlined in divine teachings. This guidance is intended to help them achieve peace of mind in both worlds and avoid all man-made, fabricated codes of conduct that could divert them from attaining tranquility in both worlds.

But as divine guidance often contradicts the worldly desires of people, Pharoah and his people rejected it and instead adhered to their man-made code of conduct which allowed them to fulfill their worldly desires. Chapter 11 Hud, verse 97:

"…but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning."

As a result of their choice, they persisted on disobeying Allah, the Exalted, by misusing the blessings He had granted them. Consequently, they found themselves in a state of mental and physical imbalance, they misplaced everything and everyone in their lives and did not prepare correctly for their accountability on the Day of Judgement. This resulted in stress, challenges, and hardships in both this life and the next, even if they experienced some worldly comforts. Chapter 11 Hud, verses 98-99:

"He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given."

This also warns people against adopting bad companionship. A person is always influenced by their companions, whether positively or negatively

and whether obviously or subtly. This has been advised in a Hadith found in Sunan Abu Dawud, number 4833. Therefore, the one who accompanies the righteous and truthful in this world, will be inspired and encouraged to sincerely obey Allah, the Exalted. Whereas, those who accompany the misguided will adopt their characteristics and behaviour. As a result, they will disobey Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will be in a state of mental and physical unbalance, they will misplace everything and everyone within their life while failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy. In addition, as indicated in a Hadith found in Sunan Abu Dawud, number 4031, as a person is considered from those they imitate, the person who imitates the one who disobeys Allah, the Exalted, such as Pharoah, will be united with him in the hereafter. Chapter 11 Hud, verse 98:

"He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led."

The Holy Prophet Muhammad, peace and blessings be upon him, recited accurate historical narratives and valuable teachings despite being unlettered and not having studied earlier divine texts, something acknowledged by both the people of the book and the non-Muslims of Mecca. Therefore, this was a clear indication of his Prophethood. Chapter 11 Hud, verse 100:

"That is from the news of the cities, which We relate to you…"

Despite the obvious truth recognized by both the non-Muslims of Mecca and the people of the Book, they continued to harm and oppose the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. This was solely because they were unwilling to abandon their fabricated way of life and moral code, which enabled them to satisfy their earthly desires by misusing the blessings bestowed upon them by Allah, the Exalted. Allah, the Exalted, warned them to avoid this behaviour by observing the past nations, whose remnants were left as a warning for the future generations. Chapter 11 Hud, verses 100-101:

"That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down]. And We did not wrong them, but they wronged themselves…"

This verse serves as a powerful reminder for individuals to steer clear of a self-focused mindset, which centres only on their own lives and circumstances. Those who adopt this perspective risk overlooking crucial lessons from historical events, their own experiences, and the struggles of others. Gaining insights from these aspects is one of the most effective ways to improve one's behaviour and prevent the repetition of past mistakes, ultimately leading to inner peace. For instance, observing wealthy and famous individuals misusing the blessings they have been granted, only to be burdened by anxiety, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—provides a significant lesson. It teaches viewers to avoid misusing the

blessings they have received, reinforcing the idea that true peace does not stem from material wealth or satisfying every earthly craving. Similarly, witnessing someone in poor health should foster gratitude for one's own well-being and encourage its proper utilization before it is lost. Thus, Islam consistently urges Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the larger world around them.

In addition, Allah, the Exalted, warns people to reflect on how the past generations were not protected from mental health disorders in this world and punishment in the next in the things they chose to obey while disobeying Allah, the Exalted, such as fashion and culture, as the thing one obeys is considered their deity. Chapter 11 Hud, verse 101:

"…And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin."

If someone forsakes their obedience to Allah, the Exalted, they will inevitably fall under the sway of other influences, including people, social media, fashion, culture, and their employers. Trying to juggle multiple and unjust masters only results in stress, as it is unrealistic to please them all due to their erratic nature. Just like an employee with several bosses finds it hard to meet everyone's demands, those who stray from the servitude of Allah, the Exalted, will find themselves weighed down by many masters, ultimately sacrificing their inner peace. Over time, these individuals may face sadness, loneliness, depression, and even suicidal thoughts, as their

efforts to satisfy their worldly masters fail to yield the fulfillment they desire. This essential truth is clear to everyone, regardless of their level of education. Furthermore, worshipping other beings by submitting to them in defiance of Allah, the Exalted, will not provide any advantage in the afterlife, as these beings will not come to their aid in times of need. Chapter 11 Hud, verse 102:

“And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.”

Those who understand this truth will therefore strive in the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, even if they disobey worldly things, such as social media, fashion, culture and other people. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their life while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behaviour will result in peace of mind in both worlds. Chapter 11 Hud, verse 103:

“Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.”

To correctly prepare for one's accountability, which involves properly utilizing the blessings bestowed upon them as described in Islamic teachings, one must cultivate a strong faith in it. Numerous instances of resurrection occur throughout the days, months, and years, serving as constant reminders to actively prepare for it. For instance, Allah, the Exalted, uses rain to revive a lifeless, barren land and causes a dead seed to come to life, providing sustenance for creation. In a similar manner, Allah, the Exalted, can and will revive the human being, likened to a dead seed buried in the Earth, just as the seed sprouts to life. The changing seasons vividly illustrate resurrection. For example, in winter, tree leaves die and fall, leaving the tree seemingly lifeless. However, in other seasons, new leaves emerge, and the tree is once again vibrant with life. The process of resurrection is also evident within the body, where cells, such as skin cells, continuously die and regenerate. Additionally, the sleep-wake cycle of all living beings exemplifies resurrection. Sleep is akin to death, as the sleeper's senses are temporarily disconnected. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Furthermore, the Day of Judgement is an event that is destined to happen. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun. If it were even slightly closer or farther away, it would be uninhabitable. Likewise, the water cycle, which consists of water evaporating from the ocean into the

atmosphere and then condensing to create rain, is meticulously balanced to sustain life on Earth. The ground is designed in such a way that delicate branches and shoots of seeds can break through to yield crops, while also being sturdy enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one significant aspect of this world is evidently unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, many people suffer oppression and other hardships yet do not receive their due rewards for their endurance. Numerous Muslims who faithfully obey Allah, the Exalted, often encounter various challenges in this world and receive only a fraction of their rewards, while those who blatantly disobey Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is clearly not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one reason He does not impose complete punishment here is to provide individuals with numerous chances to genuinely repent and amend their actions. He does not grant Muslims full rewards in this life because this world is not Paradise. Moreover, faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that makes faith unique. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would not hold the same significance.

In addition, fearing complete punishment while hoping for full rewards in the hereafter motivates individuals to refrain from sins and engage in righteous actions.

For the Day of Recompense to begin, this material world must come to an end. This is necessary because punishment and reward can only be administered once everyone's actions have concluded. Thus, the Day of Recompense cannot occur until people's actions have ceased. This implies that the material world will eventually come to an end.

In addition, appreciating the closeness of one's accountability on Judgement Day will also encourage them to practical prepare for it. Chapter 11 Hud, verse 104:

"And We do not delay it except for a limited term."

It is important to understand that even if the Judgement Day is many years away, none the less, a person's accountability begins at the time of their death as they can no longer repent or perform good deeds. As one's life, irrespective of how long they live, passes by in a moment, something no one denies, and as the time of death is unknown and often comes unexpectedly, one must not adopt the false hope of a long life in this world. It is a highly blameworthy trait, as it primarily leads a Muslim to prioritize accumulating material possessions over preparing for the afterlife. One

only needs to evaluate their typical 24-hour day to see how much time is spent on worldly matters versus preparing for one’s accountability to understand this reality. In fact, harbouring false hopes of a long life is one of the most potent tools the Devil employs to mislead individuals. When someone believes they will live for a long time, they postpone their preparations for the afterlife, mistakenly thinking they can get ready for it later. Often, this 'later' never arrives, and a person dies without having adequately prepared for their accountability on the Day of Judgement.

Moreover, the illusion of a long life leads individuals to procrastinate genuine repentance and personal improvement, as they think they have plenty of time to make changes. It also drives people to accumulate material wealth, under the impression that they will need these resources throughout their extended life on Earth. The Devil instils fear in people, making them believe they must gather wealth for their old age, fearing they will lack support when they become frail and unable to work. They overlook the fact that just as Allah, the Exalted, provided for them in their youth, He will also take care of them in their old age. In reality, the provisions for creation were determined over fifty thousand years before the creation of the Heavens and the earth, as stated in a Hadith found in Sahih Muslim, number 6748. It is peculiar how someone will spend 40 years saving for retirement, which rarely lasts more than 20 years, yet fails to prepare similarly for the everlasting afterlife.

Islam encourages Muslims to correctly utilise their worldly resources and does not encourage them to abandon the world. Saving for the near future is acceptable as long as the hereafter is prioritized. Although people acknowledge that they could die at any moment, some act as if they will live indefinitely in this world. Even if they were promised eternal life on

Earth, they might still struggle to work harder to gather more material wealth due to the limitations of day and night. How many individuals have died sooner than anticipated? And how many actually learn from this and altered their attitude?

In truth, one of the most profound sorrows a person experiences at the moment of death or any other phase of the hereafter is the regret for not having prepared adequately for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

A person would be considered foolish if they invested more time and money in a house they intended to occupy for only a short period, rather than in a home they planned to stay in for a long time. Yet, most people prioritise beautifying their temporary worldly life over their eternal life in the hereafter.

Muslims should strive for success in both this life and the afterlife, but they must understand that death can arrive unexpectedly, regardless of the

time, circumstances, or age. Thus, it is essential to focus on preparing for death and its consequences, rather than solely planning for an uncertain future in this world. This is achieved by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds.

Contemplating this discussion will reinforce one’s faith in the Day of Judgement and its closeness, encouraging them to prepare for it by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

In this world, people are often good at talking themself out of trouble by presenting excuses and justifications on why they should not be punished for their actions. But on Judgement Day, no one will be able to talk their way out of trouble, nor will their excuses be accepted and nor will they be given a chance to make amends. Chapter 11 Hud, verse 105:

"The Day it comes no soul will speak except by His permission…"

One must therefore not confuse their accountability on Judgement Day with a worldly courtroom as this will only encourage them to adopt wishful thinking whereby they persist on the disobedience of Allah, the Exalted, by misusing the blessings He has granted them while falsely believing they will escape facing the consequences of their actions in some way or another. Chapter 30 Ar Rum, verse 57:

"So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh]."

All people will face the consequences of their intentions, speech and actions in both worlds. Chapter 11 Hud, verse 105:

"…And among them will be the wretched and the prosperous."

Those who failed to adopt the right behaviour, as it contradicted their worldly desires, will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As this prevents them from preparing for their accountability on Judgement Day, they will reach the

hereafter empty handed of all good and burdened with vain and sinful actions. Chapter 11 Hud, verses 106-107:

“As for those who were wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. Abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.”

These verses warn that some will remain in Hell forever and others will remain for a specific time. The latter refers to sinful muslims who persisted on the disobedience of Allah, the Exalted, but died with their faith. As a moment in Hell is intolerable, once must strive to avoid this outcome by sincerely obeying Allah, the Exalted, by supporting their verbal declaration of faith with actions by correctly using the blessings they have been granted as outlined in Islamic teachings. In addition, the muslim who persists on disobeying Allah, the Exalted, is in great danger of losing their faith, as they failed to support their verbal declaration of faith in Him with actions. It is important to understand that faith is akin to a plant that requires nurturing through acts of obedience to flourish and survive. Similar to how a plant deprived of essential nutrients, such as sunlight, will die, a person's faith can also perish if it is not supported by obedient actions. This signifies the greatest loss.

Chapter 11 Hud, verse 107:

“…Indeed, your Lord is an effecter of what He intends.”

Ultimately, since all of creation is owned by and completely governed by Allah, the Exalted, individuals must adhere to His rules. Just as one encounters difficulties for not following the laws established by their nation's government, they will similarly face challenges in both worlds if they disregard the regulations set by the Creator of the universe. While a person might leave a country if they disagree with its laws, they cannot escape to a realm where the authority of Allah, the Exalted, does not prevail. A person may alter the rules of their community, but they can never modify the laws of Allah, the Exalted. Furthermore, just as a homeowner determines the rules of their residence, regardless of any objections from others, the universe is created and owned by Allah, the Exalted, who alone establishes its regulations, irrespective of public opinion. Thus, compliance with these rules is essential for one's own benefit. Those who grasp this truth will obey the commands of Allah, the Exalted, and endeavor to please Him by utilizing the blessings they have received in accordance with the guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve both personal and societal well-being, leading to tranquility in both worlds, or they can choose to indulge their desires and dismiss the principles of Islam. However, those who neglect Islamic regulations should brace themselves for the repercussions of their decisions in both worlds, as no objections, protests, or grievances will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the

wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place."

Those who accept this truth will sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a balanced mental and physical state and properly position everything and everyone in their lives. As a result, they will obtain peace of mind in this world. In addition, as this behaviour ensures they correctly prepare for their accountability on the Day of Judgement, they will obtain peace of mind in the hereafter. Furthermore, as their strived hard to please Allah, the Exalted, in this world, He pleased them in this world and will do so in the hereafter. Chapter 11 Hud, verse 108:

"And as for those who were made pleased, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted."

Even though Allah, the Exalted, presented irrefutable evidence on how one should live in this world so that they obtain peace of mind in both worlds, yet one will observe most of society ignoring Islamic teachings and adopting other man-made codes of conduct whereby they obey worldly things, such as social media, fashion and culture while disobeying Allah, the Exalted. Chapter 11 Hud, verse 109:

“So do not be in doubt, as to what these are worshipping…”

This reality should not confuse a person as it does not nullify the clear proofs of Islam. They only behave in this manner as Islamic teachings contradict their worldly desires and as a result, they persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them despite the overwhelming evidence which clearly shows the importance of obeying Him so that one obtains peace of mind in both worlds.

In addition, the other major cause of people ignoring Islamic teaching is the blind imitation of others, as this behaviour is the majority one within their society. Chapter 11 Hud, verse 109:

“…They worship not except as their fathers worshipped before…”

One should refrain from following the crowd without question, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals witness the majority of society disregarding Islamic principles, they might mistakenly assume that the majority's actions are justified, leading them to follow suit without critical thinking or introspection. However, it is crucial to recognize that the majority's viewpoint is not always accurate. History has repeatedly demonstrated that what was once considered the majority opinion can later be disproven by

new evidence and understanding, such as the long-held misconception that the Earth was flat. It is vital to avoid behaving like sheep, mindlessly conforming to the majority's views, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, individuals should employ the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence. This will enable them to make informed decisions, even when those decisions diverge from the prevailing opinions of the majority. In fact, Islam vehemently disapproves of the act of blindly following others in religious matters for this precise reason, and therefore, it encourages Muslims to study and implement Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

As each person will face the consequences of their actions in both worlds, one must therefore avoid ignoring Islamic teachings as it contradicts their worldly desires and avoid blindly imitating the misguided in society as it will

only cause them to persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Chapter 11 Hud, verse 109:

"…And indeed, We will give them their share undiminished."

In this world, their mindset will hinder them from attaining a harmonious mental and physical state, leading them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to the wrong people and things in their lives, such as their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who consistently misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly luxuries.

Chapter 11 Hud, verse 109:

"…And indeed, We will give them their share undiminished."

This also warns people not to be fooled by the worldly success obtained by those who disobey Allah, the Exalted. As Allah, the Exalted, does not waste the efforts of people and allows them to make choices in this world, those who persist on disobeying Allah, the Exalted, can obtain worldly things, such as wealth and leadership. One must therefore not assume, as a result of observing this, that real success lies in disobeying Allah, the Exalted. As discussed earlier, those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted will find that everything they have obtained will become a source of stress for them in both worlds, as their behaviour will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. In addition, as this behaviour prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. One must understand that real success always leads to peace of mind in both worlds. If someone obtains worldly things and it does not lead them to peace of mind, it is not success, even if everyone disagrees with them. In fact, peace of mind is what gives worldly things, such as fame, wealth, authority, family, friends and a career, value. Without peace of mind, these things will only increase one's stress and trouble in both worlds. This truth is obvious when one observes the rich and famous and despite the worldly luxuries they enjoy, how they are plagued with mental health issues, such as depression, addictions and suicidal tendencies.

In order to avoid this outcome, Allah, the Exalted, has always granted mankind the perfect code of conduct to live by so that they achieve peace of mind in both worlds. Chapter 11 Hud, verse 110:

"And We had certainly given Moses the Scripture…"

No matter how sophisticated a society becomes, and regardless of the knowledge it gains in various domains, including both the mental and physical aspects of humanity, it is impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new revelations about specific elements of human life, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice on both personal and societal levels. Only Allah, the Exalted, has the power to achieve this, for He is the Creator of everything, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is in the perfect position to offer humanity a code of conduct, a benchmark that clearly distinguishes right from wrong, beneficial from harmful, and aids in achieving peace of mind. Historical records clearly show that when this divine code of conduct was successfully applied in the lives of individuals, it led to the growth of tranquility, justice, and peace within society. As a result, individuals must accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They should behave like a wise patient who understands and follows the medical advice of their doctor, realizing that it is ultimately for their own good, even if it involves unpleasant treatments and a strict diet. Chapter 11 Hud, verse 110:

"And We had certainly given Moses the Scripture, but it came under disagreement…"

When individuals opt to chase after their earthly ambitions, like accumulating wealth and seeking leadership, they consciously diverge from, contest, and overlook divine guidance. This results in disunity and obstructs society from adhering to the true divine teachings, as each envious scholar deliberately distorts these teachings to form their own sect, aiming to seize leadership thereby. A Muslim should steer clear of this mindset, as it ultimately leads to Hell. This warning is echoed in a Hadith recorded in Sunan Ibn Majah, number 253. Chapter 23 Al Mu'minun, verses 52-53:

"And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But they [i.e., the people] divided their religion among them into portions [i.e., sects] - each faction, in what it has, rejoicing."

The earlier nations established a hierarchical system within their religions to secure leadership and wealth. They acted as gatekeepers between Allah, the Exalted, and the common people, asserting that true closeness to Allah, the Exalted, could only be attained by unconditionally following and satisfying them. Similarly, the Muslim community exhibited this behavior even though they were instructed to avoid disunity and instead genuinely learn and implement Islamic teachings, which would have fostered their unity. Chapter 3 Alee Imran, verse 105:

"And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment."

The Holy Prophets, peace be upon them, served as guides who illuminated the right path towards attaining the closeness of Allah, the Exalted, in both this world and the hereafter. They did not behave like gatekeepers who required individuals to appease them to gain proximity to Allah, the Exalted. A Muslim should diligently seek out teachers who embody this spirit to learn and implement Islamic principles.

A Muslim must steer clear of scholars who promote their own sects and urge followers to join them, encouraging blind adherence to their doctrines. Rather, a Muslim should focus on learning and practicing the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, to ensure they utilize the blessings bestowed upon them wisely and cultivate the right mindset that fosters unity within the community. Chapter 2 Al Baqarah, verse 213:

"…And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission…"

This guidance is exclusively for those who refrain from mindlessly imitating others and instead seek to understand and implement Islamic teachings with a receptive mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 2 Al Baqarah, verse 213:

“…*And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves…”*

Jealousy that fosters disunity can be prevented when individuals, particularly scholars and societal leaders, embrace sincerity towards Allah, the Exalted. This entails making an effort to utilize the blessings they have received, such as social influence and leadership, in ways that are pleasing to Allah, the Exalted, as prescribed in Islamic teachings. By doing so, they will promote peace, justice, and unity within society. This is the sole path to achieving peace of mind and success in both this world and the hereafter. Conversely, if they misuse the blessings bestowed upon them, anything they acquire will merely become a source of stress, misery, and trouble in both worlds, as it will lead them to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A person filled with jealousy should keep in mind that their mindset directly opposes the will of Allah, the Exalted, who alone determines how worldly blessings are distributed among individuals. By feeling jealous, they imply that Allah, the Exalted, has erred in bestowing a specific blessing upon someone else rather than upon themselves, such as leadership. This is precisely why jealousy is considered a major sin. Instead, a Muslim should focus on utilizing the blessings they have received in ways that are pleasing to Allah, the Exalted, understanding that what they have been granted is best for them, just as what others have been granted is best for them. This approach will shield them from the harmful effects of jealousy, including mental anguish and punishment in both this life and the hereafter.

Chapter 11 Hud, verse 110:

“And We had certainly given Moses the Scripture, but it came under disagreement…”

One should not be fooled by the temporary respite Allah, the Exalted, grants people, so that they can reform their behaviour, otherwise, they will assume they will not be punished and as a result, they will persist on disobeying Him by misusing the blessings He has granted them. Chapter 11 Hud, verse 110:

“…And if not for a word that preceded from your Lord, it would have been judged between them…”

Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of anxiety for them. Should they continue to disobey Allah, the Exalted, they will unjustly attribute their stress to various elements and individuals in their lives, such as their relatives. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result becomes evident when one examines those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of material comforts. And as they failed to take advantage of the respite Allah, the Exalted, granted them, it prevented them from preparing for their accountability on Judgement Day. As a result, their punishment in the hereafter will be far worse.

Chapter 11 Hud, verse 110:

“And We had certainly given Moses the Scripture, but it came under disagreement…”

In addition, when the general masses, who did not possess knowledge of the divine scriptures, observed how the jealous scholars created disunity amongst the society and made unjust judgments and practices while claiming they were from Allah, the Exalted, it caused the general masses to doubt divine teachings and its ability to grant mankind peace of mind. As a result of their doubt, they turned away from their divine teachings believing it caused nothing but trouble for society. History is full of examples of how nations abandoned religion after witnessing the bad behaviour of their scholars. Chapter 11 Hud, verse 110:

“…And indeed they are, concerning the it, in disquieting doubt.”

Sadly, the same thing has occurred within Islam, where ignorant muslims turn away from Islamic teachings after witnessing the bad behaviour of Islamic scholars. Even though it is a duty on each muslim to study Islamic teachings for themself so that they can understand its widespread benefits,

none the less, the scholars who caused people to doubt divine teachings will bear the sins of misguiding people and their sins will increase depending on how many people are discouraged from Islam by them, even after they die. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

Similarly, when the general masses observed the bad behaviour of scholars from a specific religion, who claimed to be following the commands of Allah, the Exalted, such as the people of the book, the general masses doubted Islam when it was presented to them, believing it would only cause disunity and trouble for the society, just like the previous religions did. Chapter 11 Hud, verse 110:

"…And indeed they are, concerning the it, in disquieting doubt."

In order to remove this doubt, muslims must correctly fulfil their duty as the representatives of Islam. This is achieved by learning and acting on Islamic teachings so that they correctly use the blessings they have been granted as outlined in Islamic teachings, thereby fulfilling the rights of people. This will cause the spread of justice and peace within society, thereby showing the outside world that Islam does lead to peace of mind in both worlds, when applied correctly. In addition, this will ensure they adopt the positive characteristics discussed within Islamic teachings, such as patience, generosity and honesty and avoid the negative characteristics discussed therein, such as deceit, arrogance and dishonesty. But when one muslims fail to fulfil this duty correctly, then it will only discourage non-muslims and

other muslims from accepting and practicing on Islamic teachings. Chapter 11 Hud, verse 110:

"…And indeed they are, concerning the it, in disquieting doubt."

This failure is something every muslim will be held accountable for in both worlds. Chapter 11 Hud, verse 111:

"And indeed, everyone - your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do."

One must therefore correct their intentions, speech and actions as outlined in Islamic teachings so that they achieve peace of mind in this world, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and peace of mind in the next world by correctly preparing for their accountability on Judgement Day. Chapter 11 Hud, verse 112:

"So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah]…"

But those who fail to adopt the right behaviour, as it contradicts their desires will inevitably misuse the blessings they have been granted. Chapter 11 Hud, verse 112:

“…and do not transgress. Indeed, He is Seeing of what you do.”

As a result, they will experience a lack of mental and physical harmony, they will misplace everything and everyone within their life, ultimately impeding their readiness for accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they might enjoy.

Chapter 11 Hud, verse 112:

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah]…”

When an individual remains resolute in their obedience to Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as prescribed in Islamic teachings, they are likely to encounter criticism from

others. These critics are primarily motivated by their own worldly desires, which makes them appear animalistic according to Islamic teachings. Furthermore, businesses and industries that thrive on individuals indulging their desires will actively oppose Islamic principles, seeking to dissuade people from adhering to these teachings. In response to such criticism, Muslims must maintain their steadfastness in obeying Allah, the Exalted, for He will grant them tranquility and safeguard them from the adverse influences of others, even if this protection is not immediately apparent. Conversely, those who seek to gain societal approval while disobeying Allah, the Exalted, will find themselves unprotected from His punishment and will fail to genuinely satisfy societal expectations, as human opinions and worldly things—such as social media, fashion, and culture—are inherently unstable. In addition, when they misuse the blessings Allah, the Exalted, has granted them, it will lead them to an unstable mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing for their accountability on the Day of Judgement. Therefore, they will face stress and misery in both worlds. Chapter 11 Hud, verse 113:

“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.”

As long as one remains committed to the obedience of Allah, the Exalted, by wisely utilizing the blessings they have received in accordance with Islamic teachings, they will achieve a harmonious mental and physical state, effectively prioritizing all aspects of their life. Additionally, Allah, the Exalted, will substitute their negative companions, who criticize their adherence to His commands, with positive companions who motivate them

to persist in their obedience, thus enhancing their peace of mind in this world. Moreover, as their conduct prepares them for accountability on the Day of Judgment, He will reward them with unimaginable blessings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The central pillar of obeying Allah, the Exalted, is then mentioned, as all aspects of obeying Him revolve around it. Chapter 11 Hud, verse 114:

“And establish prayer at the two ends of the day and at the approach of the night…”

Establishing the obligatory prayers involves meeting all necessary conditions and following the proper etiquettes, including their timely execution. The importance of establishing these prayers is frequently highlighted in the Holy Quran, as it represents the most significant practical expression of one's faith in Allah, the Exalted. Additionally, the five obligatory prayers, which are spread throughout the day, act as a constant reminder of the Day of Judgement and therefore helps individuals prepare for it, with each aspect of the obligatory prayer connected to Judgement

Day. When a person stands in prayer, it symbolizes how they will present themselves before Allah, the Exalted, on that Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it serves as a reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, throughout their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also encompasses the failure to fully submit to the obedience of Allah, the Exalted, in every facet of life. When an individual prostrates during prayer, it serves as a reminder of how people will be called to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not prostrate properly to Him throughout their earthly lives, which entails obeying Him in all areas of their existence, will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

When a person kneels in prayer, it serves as a reminder of how they will be positioned before Allah, the Exalted, on the Day of Judgement, apprehensive about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who pray while considering these elements will perform their prayers properly. This will, in turn, guarantee their sincere obedience to Allah, the Exalted, during the intervals between the prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds. And as Allah, the Exalted, does not demand perfection from people, He will ensure the good deeds they perform erase the minor sins they happen to commit. Chapter 11 Hud, verse 114:

"…Indeed, good deeds do away with misdeeds..."

In general, sins are categorized into minor and major types. Throughout history, various definitions have been proposed to clarify what constitutes a major sin. One straightforward classification states that any sin for which the Islamic government is instructed to impose punishment is considered a major sin. Another classification indicates that if a sin is associated with Hellfire, the wrath of Allah, the Exalted, or the curse of Allah, the Exalted, it qualifies as a major sin. For instance, backbiting is regarded as a major sin because it is condemned in the Holy Quran. Chapter 104 Al Humazah, verse 1:

"Woe to every backbiter, slanderer."

Some hold the belief that there are only seven significant sins which are mentioned in a Hadith from Sahih Bukhari, number 2766. However, they overlook the fact that while these seven are indeed major sins, it does not imply that they are the only ones. In reality, other Hadiths identify additional major sins, such as disobeying parents, which is referenced in Sahih Bukhari, number 6273. The seven major sins listed in the previously mentioned Hadith are: polytheism, magic, the murder of an innocent person, engaging in financial interest, seizing the property of orphans, abandoning a battlefield, and falsely accusing an innocent woman of fornication.

It is crucial to understand that when an individual continues to commit minor sins, they can escalate to major sins in the eyes of Islam.

Major sins can only be forgiven through genuine repentance, while lesser sins can be wiped away by steering clear of major sins and engaging in good actions. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…"

And chapter 11 Hud, verse 114:

“…Indeed, good deeds do away with misdeeds...”

Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must genuinely vow to refrain from repeating the same or similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings.

Muslims must strive to steer clear of all forms of sin, regardless of their magnitude, as one of the Devil's tactics is to lead Muslims to overlook minor sins. It is important to keep in mind that mountains are formed from small stones. Chapter 11 Hud, verse 114:

“…That is a reminder for those who remember.”

When one observes the majority of people ignoring Islamic teachings and instead pursuing their worldly desires, even if they are lawful, they may wrongfully assume peace of mind lies in this behaviour. As a result, patience is required to maintain one’s obedience to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic

teachings, instead of following the behaviour of the majority of people. Chapter 11 Hud, verse 115:

“And be patient…”

In addition, a strong faith is crucial for remaining committed to obeying Allah, the Exalted, in all situations, whether during times of ease or hardship. This deep faith is developed by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, leads to peace in this life and the hereafter. In contrast, those who lack knowledge of Islamic principles tend to have a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of understanding can obscure the truth that surrendering their desires in favor of obeying Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it in practice, ensuring they remain obedient to Allah, the Exalted, at all times. This involves using the blessings they have received in accordance with Islamic teachings, ultimately leading to a balanced mental and physical state and the proper prioritization of all areas of their lives. In addition, strong faith will cause one to maintain their obedience to Allah, the Exalted, even when they do not observe any tangible worldly benefits of doing so, especially, when they observe those who pursue their worldly desires achieving tangible worldly things, such as wealth and leadership. In reality, the peace of mind they gain from obeying Allah, the Exalted, is more valuable than obtaining worldly things. Chapter 11 Hud, verse 115:

“…for indeed, Allah does not allow to be lost the reward of those who do good.”

Allah, the Exalted, then mentions another aspect of obeying Him which ensures justice and peace spreads within society. Chapter 11 Hud, verse 116:

“So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them?...”

It is crucial for Muslims to consistently promote good and discourage evil based on Islamic teachings, doing so gently. A Muslim should never think that as long as they obey Allah, the Exalted, they will be immune to the negative influences of misguided individuals. Just as a good apple can be spoiled when placed among rotten ones, a Muslim who neglects to encourage others to do good will ultimately be impacted by their negative actions, whether those actions are subtle or obvious. Even if society at large becomes indifferent, one must continue to advise their dependents, like family members, since their negative behavior can have a greater impact on them. This is also a responsibility for all Muslims, as stated in a Hadith from Sunan Abu Dawud, number 2928. Even if a Muslim faces disregard from others, they should fulfill their obligation by persistently offering gentle advice backed by solid evidence and knowledge. Promoting

good and forbidding evil without proper understanding and courtesy will only alienate people from the truth and proper guidance, which will ultimately harm the entire community.

Only by correctly promoting good and forbidding evil can one shield themselves from society's negative influences and receive forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

However, if they are solely focused on themselves and disregard the behavior of others, there is concern that the negative effects of others could ultimately result in their own misguidance, as the behaviour of the misguided, who misuse the blessings they were granted will cause the spread of corruption and injustice within the society thereby engulfing everyone in flames. Chapter 11 Hud, verses 116-117:

"…But those who wronged pursued what luxury they were given therein, and they were criminals. And your Lord would not have destroyed the cities unjustly while their people were reformers."

As Allah, the Exalted, does not force right guidance on people, as this would nullify the purpose of life in this world, people will inevitably differ on whether to accept and act on divine teachings or not. Chapter 11 Hud, verse 118:

“And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.”

One must therefore choose the right path in life for their own sake, even if it contradicts the majority opinion within society, as obeying Allah, the Exalted, by correctly using the blessings He has granted them is the only way one can achieve peace of mind in both worlds. No matter how advanced a society becomes or how much knowledge it gains in various fields, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that fully aligns with human nature and addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unachievable, as humanity continues to discover new insights into specific elements of human existence, such as the functions of different areas of the human brain, let alone gather enough understanding to develop a flawless code of conduct that promotes peace and justice at both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present, and future. Therefore, He is the only one truly qualified to provide humanity with a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a life filled with stress. Historical evidence clearly shows that when this divine code of conduct was

properly applied in people's lives, it led to the growth of tranquility, justice, and peace within society. As a result, individuals should accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who understands and follows their doctor's advice, realizing that it is ultimately for their own good, despite the unpleasant medications and strict dietary rules prescribed. Chapter 11 Hud, verses 118-119:

"…but they will not cease to differ. Except whom your Lord has given mercy…"

The one who chooses the right path in life must not adopt arrogance, as the inspiration, knowledge, ability and opportunity to obey Allah, the Exalted, all come from Him. Furthermore, grasping this concept prevents one from arrogantly thinking they are doing Allah, the Exalted, a favor by following His commands. Such arrogance can obstruct their true submission to Allah, especially when their personal desires clash with His directives, leading them astray. Conversely, those who understand that their faith and dedication ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain resolute in their obedience, whether they are encountering difficulties or enjoying ease. In challenging times, they will demonstrate patience, and during moments of achievement, they will show gratitude. Gratitude in intention signifies acting solely to please Allah, while gratitude in expression can be conveyed through good words or silence. Moreover, gratitude in actions means utilizing the blessings bestowed upon them in line with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves refraining from complaints in both speech and action, while

consistently obeying Allah, the Exalted, with the conviction that He always selects what is most advantageous for them, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

And chapter 11 Hud, verse 88:

“…Upon him I have relied and to Him I turn to.”

As a result, a person who consistently shows the correct behaviour in every situation will gain steadfast support and mercy from Allah, the Exalted. This dedication will promote tranquillity in both this life and the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as depicted in a Hadith recorded in Sahih Muslim, number 7500.

Chapter 11 Hud, verses 118-119:

“…but they will not cease to differ. Except whom your Lord has given mercy…”

Allah, the Exalted, has made the two paths in this world clear: the path of peace of mind, which involves correctly using the blessings He has granted them as outlined in Islamic teachings, and the path of stress, which involves misusing the blessings they have been granted. Choosing between these two paths is the test of life in this world. Chapter 11 Hud, verse 119:

“…and for that He created them…”

And chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

One can either obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings and achieve peace of mind in both worlds, through obtaining a balanced mental and physical

state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on Judgement Day. Or they can ignore Islamic teachings as it contradicts their desires and persist on misusing the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and they fail to properly prepare for their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. Whichever path one chooses to follow, either way Paradise and Hell will be filled on Judgement Day. Chapter 11 Hud, verse 119:

“…And the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."”

Ultimately, since everything that exists is owned and entirely governed by Allah, the Exalted, it is crucial for individuals to follow His commandments. Just as one faces consequences for failing to adhere to the laws set by a nation's government, they will encounter challenges in both worlds if they ignore the regulations established by the Creator of the universe. While one may opt to leave a country in disagreement with its laws, there is no escape from the authority of Allah, the Exalted. A person may change the rules of their community, yet they can never alter the laws of Allah, the Exalted. Moreover, similar to how a homeowner sets the rules within their home, regardless of any opposition from others, the universe is owned by Allah, the Exalted, who alone determines its regulations, irrespective of societal views. Therefore, following these rules is vital for one's own benefit. Those who understand this truth will adhere to the directives of Allah, the Exalted, and strive to obey Him by using the blessings granted to

them in accordance with the guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals may either seek to understand the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they promote both personal and communal well-being, leading to peace in both worlds, or they may choose to indulge their desires and disregard the principles of Islam. Nonetheless, those who neglect Islamic regulations should prepare themselves for the consequences of their choices in both worlds, as no objections, protests, or complaints will protect them from the repercussions. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

And chapter 11 Hud, verse 119:

“…But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."”

In order to avoid this outcome one must sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic

teachings. As indicated by the next verse, in order to adopt a steadfast attitude, one must obtain certainty of faith. Chapter 11 Hud, verse 120:

“And each [story] We relate to you from the news of the messengers is that by which We make firm your heart…”

A deep faith is crucial for consistently following the commands of Allah, the Exalted, in all situations, whether during good times or bad. This strong belief is developed through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, those lacking knowledge of Islamic principles will have a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine commands. This lack of understanding can obscure the truth that surrendering their desires in favor of obeying Allah, the Exalted, is the key to achieving real peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it in practice, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves properly utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately promoting a balanced mental and physical state and the right prioritization of all aspects of their lives.

In addition, in order to adopt strong faith so that one remains firm on obeying Allah, the Exalted, they must adopt an observant attitude. Chapter 11 Hud, verse 120:

“And each [story] We relate to you from the news of the messengers is that by which We make firm your heart…”

This verse serves as a powerful reminder for individuals to steer clear of a self-absorbed mentality, focusing exclusively on their own lives and circumstances. Those who adopt this perspective risk overlooking essential lessons from historical occurrences, their own experiences, and the trials endured by others. Gaining insights from these aspects is among the most effective methods to refine one's conduct and prevent the recurrence of past mistakes, ultimately fostering inner peace. For instance, observing affluent and renowned individuals misusing the blessings they have been granted, only to be burdened by anxiety, mental health issues, addiction, and even thoughts of self-harm—despite fleeting moments of joy and opulence—provides a significant lesson. It teaches onlookers to avoid misusing the blessings they have been granted, reinforcing the idea that true tranquility does not stem from material wealth or the fulfillment of every earthly craving. Similarly, witnessing someone in poor health should evoke gratitude for one's own wellness and encourage its proper utilization before it is lost. Consequently, Islam consistently urges Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the wider world surrounding them.

Those who adopt strong faith will acknowledge and act on the clear evidence and proofs discussed within Islamic teachings. Chapter 11 Hud, verse 120:

"…And there has come to you, in this, the truth…"

They will accept and respond practically to the commands, prohibitions and advice found within Islamic teachings knowing that only Allah, the Exalted, can provide the perfect code of conduct to live by so that they achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 11 Hud, verse 120:

"…And there has come to you, in this, the truth and an instruction and a reminder for the believers."

But only believers, those who possess strong faith, will understand and act on Islamic teachings thereby reaping its benefits. In contrast, Muslims, who tend to possess weak faith will struggle to embrace these teachings, as they often clash with personal desires. Muslims in contrast to believers lack Islamic knowledge, choosing to accept the faith primarily because of familial ties, such as their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…”

Due to their lack of understanding of Islamic teachings, they exhibit a fragile faith. This fragile faith often leads them to disobey Allah, the Exalted, by misappropriating the blessings bestowed upon them, particularly when their desires clash with Islamic principles, even if they perform the fundamental obligatory acts. In contrast, a believer embraces and acts on Islam through knowledge and evidence found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, thereby attaining a robust faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Owing to their strong faith, the believer, will steadfastly adhere to their obedience to Allah, the Exalted, during moments of ease by exhibiting gratitude, and in times of hardship by showing patience. This commitment ensures they consistently utilize the blessings bestowed upon them, as delineated in Islamic teachings, in every circumstance. Such devotion cultivates tranquility in both worlds, by nurturing a harmonious mental and physical state while correctly aligning all aspects of their life. Chapter 11 Hud, verse 120:

“…And there has come to you, in this, the truth and an instruction and a reminder for the believers.”

To uphold a resolute mindset, it is crucial to cultivate a robust faith. A robust faith is vital for remaining dedicated to obeying Allah, the Exalted, in all situations, whether during periods of prosperity or hardship. Chapter 11 Hud, verse 121:

“And say to those who do not believe, "Work according to your position; indeed, we are working.""

This strong faith is nurtured through the understanding and implementation of the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, fosters peace in both this life and the hereafter. On the other hand, individuals who are uninformed about Islamic principles tend to have fragile faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can obscure the truth that yielding their desires in favor of obeying the commands of Allah, the Exalted, is the route to attaining genuine peace in both worlds. Chapter 11 Hud, verse 122:

“And wait, indeed, we are waiting.”

Thus, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it, ensuring their unwavering obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings bestowed upon them, as outlined by Islamic teachings, ultimately leading to a harmonious mental and physical state and the rightful prioritization of all facets of their lives.

Moreover, one should emulate the conduct of the Holy Prophet Muhammad, peace and blessings be upon him, who diligently employed the time and resources granted to him in ways that were pleasing to Allah, the Exalted, while steering clear of the path taken by those from his nation who squandered the respite given to them by Allah, the Exalted, and consequently continued in their disobedience. Those who adopt an erroneous mindset will inevitably find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and failing to prepare for their accountability on the Day of Judgement. This will leads to stress, disgrace, and punishment in both worlds. Chapter 11 Hud, verses 121-122:

“And say to those who do not believe, "Work according to your position; indeed, we are working. And wait, indeed, we are waiting."”

Furthermore, as previously mentioned, the duty of a Muslim is not to impose right guidance upon others. Rather, they should inspire those around them to embrace the path of righteousness through their words and deeds, while ultimately allowing individuals to choose their own life journey. It is essential for them to uphold their obedience to Allah, the Exalted, even if others opt to stray from His commands. This conduct will undoubtedly lead to tranquility in both worlds, fostering a harmonious mental and physical state, and ensuring that everything and everyone in their life is appropriately prioritized as they prepare for their accountability on the Day of Judgement.

Whether one chooses the right or wrong path in life, either way, as Allah, the Exalted, knows and controls all things, all people will be returned to Him and be held accountable for all their intentions, speech and actions. Chapter 11 Hud, verse 123:

“And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it…”

It therefore makes sense for one to obey the Creator, Controller and Sustainer of the universe, Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical equilibrium, allowing them to appropriately position all aspects and individuals in their lives, while also sufficiently readying themselves for their accountability on

the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 11 Hud, verse 123:

“…to Him will be returned the matter, all of it, so worship Him…”

It is crucial to understand that worshipping Allah, the Exalted, encompasses far more than just the ritualistic acts of devotion, such as the obligatory prayers; it also includes obeying Him in every circumstance and in every worldly blessing one utilizes as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. To obey Allah, the Exalted, one must engage in good deeds aimed at earning His pleasure. Those who act for ulterior motives will not be rewarded by Allah, the Exalted. This admonition is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, involves fulfilling various dimensions of the Holy Quran. The first dimension is to recite it accurately and consistently. The second is to grasp its teachings through a reliable source and instructor. The final dimension is to apply the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A devoted Muslim places the teachings of the Holy Quran above the pursuit of desires that contradict it. Cultivating one’s character in accordance with the Holy Quran reflects a true commitment to the Book of Allah, the Exalted. This endeavor resonates with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as referenced in a Hadith from Sunan Abu Dawud, number 1342. An essential aspect of honoring the Holy Quran is to engage with it earnestly, striving to comprehend and implement all its teachings, irrespective of any conflicting personal inclinations. Those who opt to adhere only to select commands, prohibitions, and guidance based on their

desires demonstrate a lack of sincerity towards it and, as a result, will not fully reap its profound wisdom. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Ultimately, it is essential to acknowledge that while the Holy Quran acts as a solution for earthly difficulties, a Muslim should not confine its application to this role alone. In essence, they ought not to simply recite it to address their worldly issues, treating the Holy Quran merely as a tool to be utilized in times of distress and then set aside. The foremost purpose of the Holy Quran is to guide them to peace of mind in both worlds. Disregarding this fundamental objective and employing it solely to tackle one’s worldly troubles is inappropriate, as it goes against the principles of a genuine Muslim. Chapter 11 Hud, verse 123:

“…so worship Him and rely upon Him…”

And aspect of obeying Allah, the Exalted, is accepting that everything He chooses for a person is best for them, even if the wisdoms behind His commands, prohibitions and decrees are not obvious. In fact, not recognizing some of the wisdoms of these things is a part of the test of life in this world. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In every situation, whether times of ease or difficulty, they must maintain their obedience by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, enabling them to effectively align all elements and people in their lives, while also adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Thus, an individual must embrace and act upon Islamic principles for their own benefit, even when these teachings may conflict with their personal desires. They should conduct themselves like a wise patient who heeds the medical counsel of their physician, understanding that it is in their best interest, despite the bitter medications and stringent dietary restrictions prescribed. Just as this prudent patient will attain optimal mental and physical well-being, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the wisdom necessary to ensure that a person achieves a harmonious mental and physical state, accurately positioning everything and everyone in their life. The collective understanding of human mental and physical conditions held by society will never suffice to achieve this goal, regardless of the extensive research conducted, as it cannot resolve every challenge one may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it enable one to appropriately arrange everything and everyone in their life, due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, holds this profound knowledge, which He has bestowed upon humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they

have received in accordance with Islamic teachings versus those who do not. While it is true that, in many instances, patients may not grasp the scientific rationale behind their prescribed treatments and thus place blind trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they may recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings without question; rather, He desires them to acknowledge its veracity through its clear evidence. However, this necessitates that one approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, as Allah, the Exalted, is the sole sovereign over the spiritual hearts of humanity, the abode of peace of mind, He alone determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows tranquillity of heart solely upon those who utilize the blessings He has graciously provided in accordance with the principles of Islamic teachings. And whether people choose the right or wrong path in life, as Allah, the Exalted, is fully aware of the

intentions, speech and actions of people, He will hold them accountable in both worlds. Chapter 11 Hud, verse 123:

"…And your Lord is not unaware of that which you do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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